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Biography.

SKETCH OF THE LIFE AND CHARACTER OF JOHN CALVIN,

Taken from the *Religious Monitor*, with the addition of several extracts of a communication received from a learned and ingenious Correspondent.

Continued from page 345.

"The time at length arrived," says Beza, "when the Lord was to shew favour to the church at Geneva." The syndics who had given authority and effect, as well as secretly instigated, to the decree of banishment, were removed from the government either by death or by exile. The people, also, who had never wholly forgotten their injured pastors, afraid of continuing exposed to the infamy to which their unchristian conduct subjected them among their Protestant brethren, and, perhaps, expecting to derive even political advantages from the presence and counsels of Calvin, began to feel their loss, and earnestly solicited his return. This illustrious exile had resolved to live and die at Strasburg; and, therefore, at first refused the invitation of the Senate and people; not from any diminution of his affection to them, but from aversion to political controversies and tumultuous assemblies, and from a persuasion of his being eminently useful to the church at Strasburg. Their solicitations, however, becoming daily more unanimous and urgent, Calvin feared to resist what might be a call from God; and having stipulated for the recal of his colleague Viret, returned to Geneva on the 13th September, 1541, and was cordially received by every order of the citizens. Restored to his importunate people, and remembering the fatal effects of their former irregularities, he immediately established a form of discipline, and an ecclesiastical consistory, with power to censure the disorderly, the vicious, and the profane, and to punish them if incorrigible or contumacious, even to the length of excommunication and imprisonment. The people professed to submit to this new arrangement,

and solemnly engaged to maintain its authority, and comply with its prescriptions.

The peace of the city, and the authority of the church, being thus reestablished, Calvin, to prove his conversion from Popery, which denied marriage to its priests, by the advice of his friend, Martin Bucer, in 1540, married Idolette de Bure, widow of an Anabaptist citizen of Liege, whom he had been the instrument of converting. She died in 1549, leaving a son, who did not long survive her, to join with his afflicted father, in embalming her virtues in their memory, and with their tears.

The labours of this apostle of reformation were at this time truly astonishing. Besides writing commentaries, publishing controversial treatises, and corresponding with the Protestants in England, France, Germany, and Poland, which alone would have occupied the whole time and talents of an ordinary mind, every other Sabbath he preached twice; Monday, Tuesday, and Wednesday, read lectures to students of theology; assisted in the ecclesiastical consistory on Thursday; and on Friday gave a critical exposition of difficult passages of scripture to the different ministers in the city. The hand of the Lord was with him; he obtained favour in the sight of the Protestant world, and was held in such esteem, that multitudes from every Christian country, resorted to Geneva, to consult him in cases of religious doctrine and government, or to hear, under his personal ministry, the truth as it is in Jesus.

That impatience of restraint, restlessness of ambition, and licentiousness of manners, by which many of the Genevese were characterised, soon appeared in their opposition to the discipline, which Calvin, with their *seeming* concurrence, had instituted. They affirmed, that he had taken advantage of their state of dissension, to force it on them as the mean of peace, before they had an opportunity of deliberately examining either its nature, or its tendency; that the power of excommunication, as extending to civil rights, was vested solely in the hands of the magistracy, not in ecclesiastical assemblies; that no other Protestant church had ever thought of assuming it; and that, to exercise such a power, was to revive in another form the spiritual tyranny from which they had so lately been delivered. The number, the violence, or the clamour of his opponents, did not intimidate Calvin, even so far as to induce him to propose terms of accommodation. He prosecuted his original plan, without altering its form, or relaxing its severity; endeavoured to prove its conformity to the precepts of scripture; urged its obligation on his fellow citizens, from their voluntary profession of adherence to it; showed how different it was from the galling yoke of popish tyranny; repelled the objections of the learned, and the insinuations of the dissolute; and confirmed his statement, by the testimonies of Œcolampadius, Zuinglius, Melancthon, Bucer, and other eminent reformers.

The period from 1544 to 1552, Calvin spent in the exer-

cise of his ministerial functions at Geneva, in preparing his commentaries on various parts of scripture, and in maintaining a friendly correspondence with the reformed churches and their pastors. Few facts have been transmitted to us concerning this part of his life; though, most probably, it was the season of his greatest pastoral usefulness and personal comfort. A mind such as Calvin's could not be inactive, and under the influence of godliness, its exertions would be directed to the benefit of mankind. We accordingly find him procuring a decree of the consistory, not only to authorise, but to command the ministers, annually to visit every family under their care, that they might ascertain the state of Christian knowledge in their congregations, and privately give them the admonitions and instructions which were suited to their case. "It is scarcely credible, (says Beza in his life of Calvin) with what happy effects this was followed." Such a duty is undoubtedly necessary, to enable a pastor to know how to adapt his public instructions to the condition of his people, and must naturally tend to ensure their affection to his person, their esteem for his character, and their attention to his ministrations.

It is highly probable, that soon after his return to Geneva, he formed and began to execute his plan for erecting a seminary of theological education. He accordingly organized a most splendid system of religious instruction, and fixed on Geneva as the centre whence its influence was to be universally diffused. "He laid a scheme for sending forth from this little republic, the succours and ministers that were to promote and propagate the Protestant cause through the most distant nations, and aimed at nothing less, than rendering the government, discipline, and doctrine of Geneva, the model and rule of imitation to the reformed churches throughout the world. A circumstance that contributed much to the success of his designs, was the establishment of an academy at Geneva, which the Senate of that city founded at his request; and in which he himself," and afterwards his colleague Beza, "with other divines of eminent learning and abilities, taught the sciences with the highest reputation."*

So great was the influence which the opinions of Calvin had on the minds of the people, that his simple disapprobation of a doctrine made them reject it as unworthy of credit. Of this we have a proof, in the case of Castalio, a man of talents and literature, whom Calvin had patronized while at Strasburg, and for whom he had procured a professorship in the new academy at Geneva; but whose translation of the scriptures into French, his taste and knowledge of the language forced him to censure as not only inelegant, but vulgar and obscure. The irritation which Castalio felt on this account, moved him to attempt to counteract Calvin's authority, by disseminating some doctrines which he knew he abhorred. But he himself was the only sufferer; for the people immediately denounced him as a heretic;

* Mosheim, Cent. xvi. § 3. pt. 2.

and he voluntarily resigned his academic chair, most probably as the only way of avoiding the disgrace of expulsion.*

He did more, however, than merely express his disapprobation of the licentious doctrines of the *Libertines*, a sect that arose in Flanders about the year 1525, and was afterwards countenanced by the queen of Navarre, from mistaken notions of the piety of some of its leaders. Their tenets were impious in the extreme, and subversive of every principle of morality; for they did not hesitate to ascribe to the secret agency of the Spirit of God, all the thoughts, and purposes, and actions of men, sinful as well as holy. Calvin not only refuted their opinions in a particular treatise, but wrote to the queen of Navarre, importunately soliciting her to withdraw her patronage from these enemies of the gospel. Though he offended the queen by this spirited conduct, his authority, connected with the force of argument displayed in his treatise, had the desired effect of checking the progress of these fanatical and dangerous principles.†

During the plague at Geneva in 1546, violent commotions were excited by disputes about the right of succession to many who were suddenly carried off before they had nominated their heirs. The confusion thus occasioned by the fluctuating state of property, was increased in 1550 by the opposition which was made to the abolition of every holiday, except the Sabbath, and by the revival of the controversy concerning the jurisdiction of the church. But the most interesting contest in which Calvin during this period engaged, respected the truth and tendency of the doctrine of absolute predestination. It was begun by Bolsec, originally a Carmelite friar, who had embraced the reformed religion, and who in 1551 openly avowed, and publicly preached at Geneva, the sentiments afterwards adopted by Arminius, that the decree of predestination had a respect to faith and good works, foreseen as its conditions. He charged Calvin with making God the author of sin; with encouraging sinners in security, and believers in licentiousness; with misrepresenting the opinions of Augustine, and with leading the people blindfold to destruction. Calvin, who was present on one of the occasions when Bolsec accused him of these dangerous sentiments, immediately ascended the pulpit, and replied to every article with such precision and energy, as effectually silenced the objections of his enemies, and confirmed the faith of his friends. The whole tenor of his "*warning against the Libertines*," and the explicit manner in which, in all his writings, he uniformly guards his readers against the perversion or abuse of the doctrine of *unconditional decrees*, furnish innumerable and unequivocal proofs that these accusations were altogether unfounded: "Paul," says he, "teaches us, that to this end we are elected, that we may lead holy and un-

* Spon. histoire de Geneve, tom. ii. p. 57.

† For a particular account of the history and opinions of this sect, vid. Calvini Instruct. adv. Libertinos passim oper. tom. viii. p. 374 ed. Amst. 1667, and *Mosheim* ut supra.

blameable lives. If then sanctity of life is the very end of election, this doctrine ought rather to awaken and urge us to the attainment of holiness, than serve as a plea for indolence."* Bolsec was imprisoned by authority of the Senate, and afterwards with the approbation of the Swiss churches, banished from Geneva for sedition and pelagianism.

The contentions about predestination were renewed after Bolsec's exile. Calvin had opponents among the Roman Catholics, and among the Protestants. Even Melancthon was one. Many of them invidiously repeated the suggestion, that Calvin made God the author of sin, and introduced a stoic faith. Berthelier, a man of consummate impudence, and a principal leader of the faction against Calvin, being removed from the eldership for misconduct, raised a hue and cry in his complaints to the Senate, which were soon followed by the clamours of many others. They pretended that the presbytery assumed the authority of the magistrates. Upon which the council of two hundred decreed, that the final act of excommunication properly belonged to the Senate. This act incensed Calvin to such a degree, that after inveighing against those who partook of the Lord's supper unworthily, he broke forth, with uplifted hand and voice, in these words; "but I shall rather suffer myself to be slain, than that this hand shall administer the holy bread of our Lord to condemned contemners of God." Berthelier, with his associates, absented themselves from the Lord's supper; but Calvin urged this point with such vehemence, threatening to leave Geneva, yea, taking his farewell from his congregation, that he obtained from the council of two hundred the suspension of this obnoxious decree, till the opinion of the four Helvetic cantons upon this subject was obtained. When after the violent death of Michael Servetus, the question arose, in 1554, how heretics were to be punished, some being of opinion, that the cause of heresy ought to be left exclusively to God; Calvin published his refutation of the doctrine of Servetus, with his reasons *why* and *how far* heretics ought to be punished by the magistrate. He was answered under the fictitious name of Martin Bell, by either Castalio or Lœlius Socinus, to which a reply was written by Beza.

It must be acknowledged, candour being our guide, that both erred with sincerity, and that Beza, in particular, was induced by his warm attachment to Calvin, to patronize his cause. If such misteps were not so many warnings to us, we might wish that Beza had remained silent, and that this fact might be blotted out of Calvin's history. But notwithstanding his accomplishments, gigantic learning, and solid piety, Calvin was *a man*. He could not brook opposition, and many of his antagonists were haughty and violent: while to his favourers the purity of his life

* In hunc finem electos esse nos Paulos admonet, ut sanctam ac inculpatam vitam traducamus. Si electionis scopus est vitæ sanctimonia, magis ad eam alacriter meditandam expergefascere et stimulare nos debet, quam ad desidiæ prætextum valere. Intitut. lib. iii. cap. 23. objec. 4.

seemed nearly a justification of his severity. It ought besides never to be forgotten, that at Geneva there was a continued struggle between the aristocratic and democratic factions, and that many of their ecclesiastical contentions were so blended with political, that it is often difficult to discriminate between them. Moreover Calvin's temper was constitutionally irascible, and became more so by his continued struggles and undeserved reproaches. There is abundant reason to believe that ardent zeal for the reformation and love to his divine Master constituted his principal motive, although that motive might receive fresh vigour from his natural temperament.

The case of Valentinus Gentilis cannot be passed by, as it shows us more fully the spirit of those times which ought to be kept in view in a discussion of Calvin's character. Gentilis was an antitrinitarian. Through fear of the fate of Servetus he made a recantation. Though his penitence was feigned,* he implored mercy, detested his errors, and eulogized Calvin. The ministers of Geneva, says Calvin, though they did not expect any thing of his sincerity and constancy, would not interrupt an act of mercy, and while they remained silent, his sentence was so far mitigated, that he obtained his life. This sentence was, however, passed upon him, "that naked, in his shirt, barefooted, his head uncovered, with a burning torch in his hand, he should, on his knees, implore the mercy of his judges, acknowledge and detest his heretical opinions, burn his writings with his own hands, and lastly, that he, with a trumpet before him, should be carried through the principal streets of Geneva, forbidden to leave that city:" all which being punctually performed, he was enlarged from prison by the Senate of Geneva, Sept. 2, 1558. All this shows, that the inquisition had not been divested of its terrors in reformed Geneva. But if we look at the reverse of the medal, we shall see Calvin often abused, slandered and vilified, not only by his political, but by his religious antagonists. His faith was ridiculed, libels were posted up every where, and even his personal safety was often in danger. Who of us would dare to affirm that, if placed in his situation, with that authority with which he was encircled, he would have acted with more moderation? While his faults remain to us as a hand on the wall, let us admire his uncommon talents and his indefatigable industry. Let us revere his disinterestedness, his piety, and his exemplary life, and pay to his memory the just tribute of our gratitude and esteem.

To be continued.

* *penitentiæ simulatio*, are Calvin's words.

Religious Communications.

THOUGHTS ON THE REJECTION AND FUTURE RETURN OF THE JEWS.

It is a characteristic of the divine government, that every event, which takes place under it, however melancholy in itself considered, is made to issue in some important good. The Most High will, in the end, make it appear to all intelligent beings, that he has, at no time, given up the reins of government, and that he has never been unwise in any of his purposes. "The wrath of man shall praise" him, "and the remainder of wrath" he will "restrain."

No event which has taken place in the church has made a more bright and glorious display of God's character, as Governor of the world, than the rejection of the Jews and the calling of the Gentiles. Like all other great and interesting events, relating to the Redeemer's kingdom, it was a subject of *prophecy;* and, when it took place, the astonishment of the world was excited. As many as had *faith*, saw in it the unsearchable judgments of God. The apostle Paul viewed the matter of so great importance, that he improved a considerable part of his epistle to the Romans in stating and explaining it. While he appeared to venerate the nation of the Jews, as being his own kindred according to the flesh, and as having long stood in a covenant relation to God; he signified that God had given them "the spirit of slumber, eyes that they should not see, and ears that they should not hear." They stumbled at the stumbling stone, and rock of offence, which was laid in Zion. Therefore the apostle spake of them as having "fallen," as being "broken off," and as being for a season "cast away" by God. Having given a fair statement of this event, which in itself was melancholy, the apostle laboured to show that the obstinacy and rejection of the Jews were overruled by the great Head of the church, to subserve most important and glorious purposes; that their rejection was not final; but that the time would come, when, to the unspeakable joy of the whole Christian world, the Jews should again be grafted into their own olive tree, and partake, with the Gentiles, of its root and fatness. On this subject he addressed the church at Rome, who were Gentiles, in the following, impressive language: "Behold, therefore, the goodness and severity of God; on them, which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For, if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mys-

tery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but, as touching the election, they are beloved for the fathers' sakes." It is here expressly intimated, that the unbelief and rejection of the *Jews* stood connected, in the divine counsels, with an important good to the *Gentiles*. The *former* are represented, as being enemies to the gospel for the sake of the *latter*. But we are not to suppose the calling of the Gentiles prejudiced the Jews against the gospel, and was the *ground* of their opposition; because they *generally* rejected it, before the Gentiles were called. Neither are we to suppose that the Jews became enemies to the cross of Christ, with an *intention* of having favour shown to the Gentiles; for the supposition would be absurd. The obvious, and the only rational idea then is this; that God, who is wonderful in counsel, overruled the rejection of the Jews, so that this great event turned in favour of the Gentiles.

While the Jews remained God's covenant people, they stood in the way of the descent of any peculiar and distinguishing blessings on any other nation. God was pleased to single out the family of Abraham from all the families of the earth, as one in which he designed to place his name, and preserve his church. With this faithful servant he entered into covenant, pledging his word, that on certain conditions he would be a God to him, and to his seed after him. In this covenant provision was evidently made for the church to be continued and perpetuated in the posterity of Abraham. If the posterity of this faithful man had *persisted in obedience*, God would never have failed to have had respect unto this covenant. If this had been the case, the children of Israel, with respect to privileges, would have been distinguished from all other nations to this day. They would not have experienced the seventy years captivity in Babylon, which they did in the days of the kings, when they hung their harps upon the willows; they would not have fallen into the hands of the Romans, as was their case before the advent of Christ; nor would they have been dispersed among the nations of the earth, as they now are, and as they have been almost eighteen hundred years. Their present unhappy condition is no evidence of breach of covenant on the part of God; for he never suffers his faithfulness to fail. They are now experiencing the peculiar displeasure of God, because they rejected, not only his *prophets*, but his *Son*.

While the posterity of Abraham visibly walked with God, they were distinguished, with respect to their privileges and blessings, from all other nations. To them solely pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Individuals of

other nations, it is true, enjoyed these privileges; but they did not enjoy them, without becoming incorporated with the Jews, the seed of Abraham. Of course they enjoyed these privileges on the ground of *adoption*. He, who so often declared himself to be the God of Abraham, was bound by his own covenant to distinguish the seed of this faithful servant, and to own them for his peculiar people as long as they walked in his commandments. Obedience to his laws would have prevented their rejection; and then they would have stood in the way of the great and distinguishing privileges, which have come upon the Gentile world. But the holy Sovereign of the universe had important purposes to answer, by suffering the Jews to fall into great obstinacy and unbelief, and by casting them off from being his people. That he gave them a fair opportunity to secure his favour and to perpetuate their privileges must be acknowledged; yet it was according to his eternal counsel, that they should be given up to blindness of mind and hardness of heart. He designed that their history, which is a part of the sacred oracles, should be to all succeeding ages a faithful record of the nature and depth of *human depravity*. That people were left to break covenant with God, that he, by cutting them off, might display, in *this world*, his hatred of iniquity. On account of their obstinate rejection of the gospel, God, in righteous judgment, hath rejected them; and he hath done it in favour of the Gentiles. He caused *their fall* to be "the riches of the world, and the diminishing of them the riches of the Gentiles."

The great and interesting event of the rejection of the Jews did not take place, until the patience and long suffering of God towards them were fully and unquestionably manifested. While they retained their standing in his vineyard, and experienced his cultivation, they received a treatment from God, which perfectly corresponded with the promise to Abraham. The Gentiles were left *uninstructed*. Being joined to idols, God let them alone. Accordingly, when the Saviour sent out his twelve disciples to preach his gospel, "he commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." From this charge to his disciples it appears, that the divine Saviour had not, at the time of delivering it, visibly rejected the Jews, because proof was not fully exhibited, that they were determined, at all hazards, to reject *him*. On this ground he confined his *own ministry* to them, as appears from what he said, when the woman of Canaan cried unto him in behalf of her afflicted daughter; "I am not sent, but unto the lost sheep of the house of Israel. It is not meet to take the children's bread, and to cast it to dogs." The woman, willing to acknowledge herself a *Gentile*, an *outcast*, and fitly represented by a *dog*, said, "Truth, Lord; yet the dogs eat of the crumbs, which fall from their master's table. Then Jesus answered, and said unto her, O woman, great is thy faith; be it unto thee, even as thou wilt.

And her daughter was made whole from that very hour." The conversion of this woman and that of the centurion were probably designed, as *earnests* or *tokens* of the future triumphs of the grace of Christ among the Gentiles; but this divine Teacher was careful to signify that he was particularly sent to the Jews, and that his ministry was to be spent among them.

No sooner had the Jews made it fully manifest, that they would not reverence the Son of God, which they did by maliciously crucifying him, than they were, as a nation, rejected. The door was then opened for the gospel to be proclaimed among the Gentiles. The following prediction of Isaiah was remarkably accomplished; "I am sought of them, that asked not for me; I am found of them, that sought me not. I said, Behold me, behold me, unto a nation, that was not called by my name." This scripture was opened and explained to the apostles; particularly after Peter's call to go to the house of Cornelius, who was a Gentile. Accordingly, when Paul and Barnabas received a mission to go to the Gentiles, having witnessed the envy and blasphemies of the Jews, they "waxed bold, and said, it was necessary that the word of God should first have been spoken to you; but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." From this time it appeared, that there was the greatest harvest of souls among the nations, which had not known God.

The door being opened, by the rejection of the Jews, for the word of life to be preached to the Gentiles, the Holy Ghost descended, and great numbers of the elect were called into the kingdom from among them.

It is important to be observed, that there was a *remnant* of Jews in the church, after their nation in general had rejected Christ, and were themselves rejected by him. Among the descendants of Abraham God had an elect number, and by the power of his Spirit he was continually calling them into the kingdom of his Son. The apostle Paul signified that it was in his day, as it was in the days of Elijah; God had not left himself without faithful witnesses among the Jews. He urged, with great force of argument, that, though the rejection of Israel was *general*, according to their own prophecies, and attended with astonishing blindness and hardness, yet it was not *total;* there being still a happy number of believers among them. "I say, then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people, which he foreknew. Wot ye not, what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image

of Baal. Even so, then, at this present time also there is a remnant, according to the election of grace." Again he saith, "Israel (meaning the nation of Israel) hath not obtained that, which he seeketh for; but the election hath obtained it, and the rest were blinded." In another place he saith, "blindness in *part* is happened to Israel, until the fulness of the Gentiles be come in." Under the preaching of the gospel the first harvest of souls was among the Jews. The three thousand, who were converted on the memorable day of Pentecost, were descendants of Abraham. Probably there has been a small remnant of believers among the Jews from Christ's time to the present day. Among the religious intelligence, communicated to the public, in the periodical works of our own time, we may notice, as highly interesting to the friends of Zion, accounts of some hopeful conversions to the Christian faith among the descendants of Abraham. We are warranted to believe, from respectable authority, that considerable numbers of this people, especially of the younger class, are inclined to hear the gospel of Jesus Christ. Intelligence of this kind presages something *important;* that God is on his way, and that the scriptures are fulfilling.

In consequence of God's regard for faithful Abraham, and of promises, which he was pleased to make to him, the Jews, as a *nation*, will be recovered, and converted to Christianity. This great event will astonish the world; and in view of it infidelity will hide its head. In the language of the apostle Paul we may say, "if the casting away of them were the reconciling of the world; what shall the receiving of them be, but life from the dead?" We have an explicit warrant to indulge the animating thought, that the Jews will be grafted again into their own olive tree; not into another, but into *their own*, into the *same*, in which they once stood; and will again partake of its root and fatness. "Blindness in *part* is happened to Israel," and for a particular time, "until the fulness of the "Gentiles be come in." The time is fast approaching, when the whole of the twelve tribes of Israel will be gathered from their present dispersed state. They all will be again fixed in a state of covenant favour with God. Unhappy as is their present situation, they are represented as being *beloved for the fathers' sakes*. The glorious event of their *return* is to take place in consequence of God's gracious regard to the memory of their pious ancestors, and in fulfilment of particular promises, which he made to Abraham, Isaac and Jacob. In consequence of God's faithful regard to these promises, he remembered them, when they groaned under their heavy bondage in Egypt; when they were captives in Babylon; and when the plot was laid to destroy them by wicked Haman. His faithful and sacred regard to the same promises will lead him to remember them in their present scattered state. In his own time he will gather them from among all nations, tongues, and languages; and he will be their God, and they shall be his people.

Many prophecies clearly favour the idea, that the Jews will be conducted to their own land, the land given to Abraham's seed by *promise;* and the remarkable preservation of them, as a distinct people, for so many centuries of years, renders such an event very probable.

The return of the Jews, and their being grafted again into their own olive tree, will unquestionably establish the important truth, that God's church has ever been *one* and the *same;* that "there is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." It may now be remarked, and to all pious minds the remark cannot fail of appearing weighty, that the conversion of the Jews is an event, for which we ought fervently to pray, when we draw near the Father of mercies. They are the natural branches, and their *return* will be connected with great good to the Gentile world, yea, far greater than was their *rejection*. If, therefore, we love the prosperity of Zion, we shall think of the seed of Abraham in our public prayers, and in our more private addresses to the throne of grace. H.

SURVEY OF NEW ENGLAND CHURCHES.

Continued from page 359.

It is the design of this number to suggest a few remarks on *experimental religion*. The subject is at all times very important to Christians, both as it respects their own spiritual interest, and their treatment of others. At the present day it is peculiarly important, as there is no subject on which both the learned and the unlearned entertain greater and more pernicious errors.

By *experimental religion* is here meant the whole internal exercise of Christian holiness, in connexion with the efficiency of divine grace. It implies the gradual acquaintance with divine things, which the penitent attain; their knowledge of themselves as sinners, and of Jesus Christ as a Saviour; their repentance, faith, love, hope, and joy; their constant struggle with indwelling sin, and their progressive improvement in Christian virtue. When pious persons and evangelical writers speak of *experimental religion*, they generally have a special reference to the Holy Spirit, as the cause of all true goodness, and to the usual method, in which that Spirit operates in renewing and comforting the people of God.

There is a class of men at this day, not contemptible in point of number or talents, who doubt the existence, or at least deny the necessity of what Christians have denominated *experimental religion*, and sometimes treat all pretensions to it as weakness and enthusiasm. Persons, stamped with this extravagance of error and impiety, would deserve less notice in this Survey, were they not frequently found within the pale of the church. This circumstance gives them increased influence, and renders their opinions more dangerous. Without enlarging on this branch of the subject, I would ask, what the scripture means by representing believers, as the subjects of such

powerful divine operations, and personal religion, as consisting in such deep and tender impressions, such clear, spiritual views, and such lively, cordial exercises? Set aside *experimental religion*, and you set aside that which is supported by the most perspicuous and forcible expressions, as well as by the general tenor of God's word, and by the uniform testimony of the most enlightened Christians in all ages, and which agrees with every correct view of the nature of the human mind, and of divine objects. When rational, accountable creatures, who have been blind to the glory of God, inattentive to the everlasting interest of their souls, estranged from a life of piety, and immersed in the concerns of the world, at length open their eyes upon their own debasement and guilt, upon the divine glory, the work of the Saviour, and the judgment to come; we should naturally expect such a train of impressions and feelings, as constitute what we call *experimental religion*. You will, therefore, consider, brethren, that those, who reject experimental religion, not only reject the work of God's Spirit in dictating the scriptures and sanctifying the heart, but manifest great ignorance of man's intellectual and moral nature. Carefully avoid all such, especially if invested with the sacred office. A minister of this description is sufficient to blast the growth of religion in a whole church.

But your greatest danger arises not from those, who openly deny or oppose *experimental religion*, but from men who profess to be its zealous friends, and to be earnestly engaged in promoting it. In our land there are multitudes who answer this description, who yet entertain very inadequate and erroneous, and, in some instances, the most wild and extravagant ideas of the nature and fruits of religion. Such men are doubly dangerous. They are wolves in sheep's clothing. While their high professions and their appearance of pious zeal impose upon undiscerning minds, and steal the confidence of many real Christians; the errors of their faith, and the irregularities of their conduct, render their influence baleful to the cause of religion. The exposure of the church from this quarter is great, and calls upon her watchmen and friends to plant a safeguard around her. In compliance with this call, I shall briefly mention a few marks of *true experimental religion*, by a faithful consideration of which error and delusion may be discovered, and fatal danger averted. The task is arduous and momentous. He, who undertakes it, should remember his responsibility, and keep close to the infallible standard.

Let it, then, be observed in general, that *experimental religion must agree with the Christian scriptures*. The Bible teaches that religion, which is pleasing to God, and profitable to men. While attending to this subject, it is a maxim of serious consequence, that *the Holy Spirit, operating in the hearts of men, always produces a religion conformed to that sacred book which he inspired*. The Spirit of God is not bound by rules of human invention; but he cannot contradict himself. His work in re-

newing sinners must accord with his work in the affair of inspiration. Here, then, is the grand, comprehensive rule, by which our religion must be examined before the tribunal of conscience now, and before the tribunal of Christ at the judgment day. What is conformed to God's word will be as gold, silver, and precious stones in the building of the church. But that which is not conformed to God's word, whatever else it may have to recommend it, will be as hay, wood, and stubble, which are consumed by the fire.

But in order to guard against the various forms of error, it is necessary that this subject be more minutely and thoroughly analized.

The first remark, which occurs, is, that *in experimental religion we must find a conformity to evangelical truth.* In consequence of renewing grace, sinners receive the truth in love. Their affections harmonize with the doctrines of inspiration. Does the Bible teach, that God is a holy, just, and sovereign God, who has chosen the wisest and most benevolent plan of operation, and does all things after the counsel of his own will and to his own eternal honour? With such a God they are pleased. In such a government they confide. They rejoice that the dominion of God is without limits, his agency without control, his justice inflexible, and all his perfections the same yesterday, and today, and forever. Does revelation teach that all the posterity of Adam are by nature children of disobedience, wholly degenerate, voluntary slaves of sin, and heirs of perdition? They acknowledge the description just, and, in view of it, are willing to be humbled before God. Does the gospel teach the necessity of regeneration by the Holy Spirit, the justification of believers by grace through the righteousness of Christ, their entire dependence on God, and their certain perseverance in holiness? In these and other congenial doctrines believers feel a cordial complacency. Those evil passions, by which their minds were once benighted, and which always resisted the light of the gospel, when it began to dawn upon them, are now subdued, and a heart is given them, which operates in unison with the holy scheme of evangelical truth.

It is fact, not only that experimental godliness corresponds with gospel doctrines, but also that those doctrines have an important *instrumental* concern in producing the first exercise and the subsequent growth of all true religion. Christians are *born of the word of God.* They are *sanctified through the truth.* Their religious character is formed under the influence of the peculiar principles of Christianity. The motives which actuate them, the moral springs of all their pious affections, are found in that scheme of doctrine, of which *Christ crucified* is the foundation, the sum, and the glory. Here, Christians, is a criterion, by which to judge of *experimental religion* in ourselves and others. *Does it harmonize with the obvious sense of revelation? Does it coalesce with the doctrines of grace? Does it exist, and operate, and advance toward perfection under their influence?* If persons deny the doc-

trines of man's native depravity and total dependence on sovereign grace, the Deity and atonement of Christ, God's electing love, or the Spirit's agency in recovering sinners to holiness, and hold the contrary doctrines; their religious experience, however showy and abundant, is to be greatly suspected. Churches that owe their existence or increase to a religious system, in which the doctrines of grace are not solemnly recognized and uniformly supported, ought with trembling to anticipate the day, whose light shall "try every man's work of what sort it is," and publicly show of what materials the churches are composed.

The second mark, which experimental religion must bear, is a *correspondence with the law of God.* In the renovation of our nature by the Holy Spirit, *God's law is written upon the heart;* or, to lay aside the metaphor, a disposition is given, which exactly answers to the precepts of the moral law. True religion contains, as its living and enlivening soul, that supreme love to God, which is required by the first and great command, and that undissembled, equal love to mankind, which is required by the second. Believers have an impartial affection for their fellow creatures, duly estimate their immortal interests, and, with fervent, steady zeal, seek their welfare. Religion begins, when holy love begins, and arrives at perfection, when love is made perfect. As religion corresponds with the all comprehensive command, which requires love, it corresponds with all the rest. It leads to sincere, cheerful, and universal obedience. It would be easy to show, that this conformity of religion to the divine law is the same in reality with that conformity to evangelical truth, mentioned above. *The spirit of faith, which receives divine truth, is the spirit, which obeys the divine law.* Divine truth and the divine law both bear the image of God; both express his moral character. Conformity to the one, therefore, necessarily implies conformity to the other. Hence we learn the radical mistake of those, who imagine that they yield obedience to the moral law, while they reject evangelical truth. Hence also we see the falsity and absurdity, which mark the religion of those, who pretend to believe evangelical truth, and yet live in disobedience to the moral law.

This second article presents an inquiry, which we should make with seriousness, if we would ascertain the nature of our religion. *Does it bear the stamp of God's holy law?* An inquiry of this kind might soon convince us, that much of what is called experimental religion in ourselves and others, instead of being the product of the Holy Spirit, is the work of a disordered imagination, or a deceitful heart.

Another mark, which *experimental religion* must bear, is *conformity to Jesus Christ.* He is the perfect pattern of all Christian goodness. He hath set us an example not only of outward conduct, but of inward feeling. If, then, we would come to a right conclusion respecting persons, who profess to be experimentally acquainted with religion, we must inquire, whether

they have any thing of that pure, holy love, which reigned in the Messiah? Is it their first desire and prayer, as it was his, that God may be glorified in the kingdom of grace? Have they any thing of his humility, piety, and heavenly mindedness; his ready and delightful obedience; his unreserved submission to the divine will; his silent meekness under reproach and cruelty; and his tender mercy and forgiveness toward his enemies? In short, does it appear, that their religion was learned from the amiable pattern of him, who was meek and lowly in heart? If it be so, we may safely conclude, that their experience is the effect of divine grace. For neither the wicked one, nor the natural passions of the heart will ever tolerate, much less produce a religion, which is stamped with the lovely character of Christ. Now if this be the sure standard, how many things, sometimes called experimental piety, must be wholly set aside? How many reputed conversions must be considered, as only a turning from one form of wickedness to another? Is spiritual pride, a forward, pompous, self-righteous zeal, noisy speaking, violent bodily exercise, or any other indecency, an ingredient in that religion, which has the blessed Jesus for its model?

I mention as another characteristic of true religion, that it implies *a great and universal change of heart.* Without supposing this, the language of inspiration appears unmeaning and absurd, or extravagant and delusive; as might be easily shown by referring to particulars. The affections, which constitute true religion, are *new* affections; affections of a different kind from any which the unrenewed exercise; and not only of a different kind, but arising from a different source. Self love, operated upon by the fear of punishment and the hope of happiness, often occasions a train of exercises, which are mistaken for experimental religion. But in many passages of scripture it is plainly affirmed or implied, that the origin of religion is not to be found in any power or principle of man, but in the gracious agency of God. The mind of man is the *subject* of religion, and his rational faculties are all *active* in it. But, for its *origin*, or *cause*, we must look to the Spirit of God. What, then, shall we think of those religious affections, however boasted of by some, which can be easily accounted for, without supposing any supernatural agency, and are, indeed, nothing but a particular modification of the principles of our corrupt nature? If any religion, founded on self love, or springing from it, would correspond with the demands of the gospel, or answer the purposes of salvation; what need would there be of *the renewing of the Holy Ghost; of being quickened, or raised from the dead; of being wrought upon by divine power; in short, of being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?*

I add one more remark. *Genuine religion proceeds from the real temper of the heart*, and not from the warmth of the passions. The Israelites, after having escaped their merciless pursuers, who were drowned in the Red

Sea, and on other extraordinary occasions, united in praising God, and appeared to have a very fervent piety. But from what followed it is evident, that their religious affections, instead of having a connexion with the real temper of their hearts, were merely the working of their passions, excited by extraordinary events. Saul was melted by the amiable conduct of David, and appeared to have benevolent and pious emotions. But his emotions were the effect of outward circumstances operating upon his passions, his heart still remaining as envious and murderous as ever. That religion, which is produced by the sudden heat of the passions, is transient as the morning cloud and early dew. But true religion, being seated in the heart, is uniform and permanent, like the natural affections. In consequence of some occasional excitement a person may feel a few kind emotions toward those, against whom he indulges habitual malice. But when that occasional excitement of tender feeling subsides, his malice returns. But the kind emotions of a parent toward his children depend not on the operation of extraordinary causes upon his passions, but flow from the real temper of his heart. Parental love continues to operate, when his mind is in the most tranquil state. It is so with true piety in the soul. It depends not on the solemnity of the Sabbath, nor on the warmth of a religious meeting, nor on the influence of striking occurrences, nor on any unusual impulse whatsoever; although these may occasion its higher exercises. In seasons of calm retirement, when the passions are all serene, when the heart, freed from restraint, acts *itself*, and nothing, but the unchangeable objects of religion, operate as motives; in such quiet seasons, believers are alive to God. Religion exerts its gentle power in their souls, when sensible objects make the least impression. It mingles with their meditations in solitude, with their conversation in company, with their diligence in business, and with the tranquil, silent enjoyments of domestic life. Thus it appears, that *their religion is a durable principle, a temper of the soul, a law in their minds, written and engraven on their hearts.* If, then, we would form a correct judgment of experimental religion in any particular instances, we must not think it sufficient to observe its features and operations in the first warmth of affection, or in any time of incidental animation. Occasional excitements must pass away, sudden emotions subside, and the mind come down to its own proper state, before men will feel and act according to their real character. Watch, then, therefore, till you have opportunity to see, whether their religion be a wind which, in passing, gives motion to the light, airy things on the surface of the soul, or that water which Christ gives, which becomes an unfailing fountain in believers, springing up to everlasting life. Possibly, when this gust of passion ceases, and the mind settles into its resting place, the religion, which promised so fairly a few weeks or months ago, will be like the seed falling upon stony places, which suddenly springs up, but having

no root, as suddenly withers away. But if, in any persons, a religion, appearing to be constituted of passionate emotions, should prove more lasting; then watch its motions and its progress. See whether it be a bright meteor carried about in the air, or a star in the firmament of heaven. See whether the passions, which the reputed converts display, are those which the gospel sanctions; whether they partake of the meekness and gentleness of Christ, or of the ostentation and proud confidence of the Pharisees; and whether it appear, from their uniform conduct, that their *heart* is interested as well, as their passions warmed.

Churches of Christ, it is hoped that the foregoing remarks arising from a deep concern for your peace and prosperity, will be seriously considered, and faithfully applied. Forget them not in the important work of self examination, and in attending to the qualifications of those, who wish to be admitted to your holy communion, and of those, who offer themselves as candidates for the gospel ministry. Forget them not when forming a judgment of revivals of religion, and of the various descriptions of conversion and Christian piety, which you hear from the sacred desk. Be not deceived by counterfeit appearances; be not misguided by the ingenuity of error. Diligently use all your advantages, as children of the light, and humbly remember your dignity, as *the ground and pillar of the truth*, and the repository of evangelical religion.

PASTOR.

Selections.

Messrs Editors,

The Copy of a Letter from the celebrated Dr. Isaac Watts to Madam Sewall, upon the death of her children, having lately fallen into my hands, I have supposed it worthy of publication in your very useful work, as the sentiments are singularly calculated to give instruction and consolation to Christian parents, under the loss of offspring.

H. J.

Madam, 7 *November*, 1728.

Yesterday, from Mr. Sewall's hand, I received the favour of several letters from my friends in New England, and a particular account of that sharp and surprising stroke of Providence, that has made a painful and lasting wound in your soul. He desired a letter from my hand, directed to you, which might carry in it some balm for an afflicted spirit. By his information I find, I am not an utter stranger to your family and kindred. Mr. Lee, your venerable grandfather, was predecessor to Mr. Thomas Rowe, my honoured tutor, and once my pastor in

my younger years. Mr. Peacock, who married your eldest aunt, was my intimate friend. Mrs. Bishop and Mrs. Wirley were both my acquaintance, though my long illness, and my absence from London, has made me a stranger to their posterity, whom I knew when children. But now I know not who of them are living or where. Dr. Cotton Mather, your late father-in-law, was my yearly correspondent, and I lament the loss of him. But the loss you have sustained is of a tenderer and more distressing kind. Yet let us see, whether there are not sufficient springs of consolation, flowing all around you, to allay the smart of so sharp a sorrow. And may the Lord open your eyes, as he did the eyes of Hagar in the wilderness, to espy the spring of water, when she was dying with thirst, and her child over against her ready to expire. Gen. xxi. 19.

Have you lost two lovely children? Did you make them your idols? If you did, God has saved you from idolatry. If you did not, you have your God still, and a creature cannot be miserable, who has a God. The little words "*My God*" have infinitemore sweetness than "*my sons*" or "*my daughters*" Were they very desirable blessings? Your God calls you to the nobler sacrifice. Can you give up these to him at his call? So was Isaac, when Abraham was required to part with him at God's altar. Are you not a daughter of Abraham? Then imitate his faith, his self denial, his obedience, and make your evidences of such a spiritual relation to him shine brighter on this solemn occasion. Has God taken them from your arms? And had not you given them to God before? Had you not devoted them to him in baptism? Are you displeased that God calls for his own? Was not your heart sincere in the resignation of them to him? Show then, Madam, the sincerity of your heart in leaving them in the hand of God. Do you say, they are lost? Not *out of God's sight and God's world, though they are gone out of our sight and our world.* "*All live to God.*" You may hope the spreading covenant of grace has sheltered them from the second death. They live, though not with you.

Are you ready to complain, you have brought forth for the grave? It may be so, but *not in vain.* Is. lxv. 25. "*They shall not labour in vain, nor bring forth for trouble;* (i. e. for sorrow without hope) *for they are the seed of the blessed of the Lord, and their offspring with them.*" This has been a sweet text to many a mother, when their children are called away betimes. And the prophet Jeremy, ch. xxxi. 15, 17. has very comfortable words to allay the same sorrows. Did you please yourself in what comforts you might have derived from them in maturer years? But, Madam, do you consider sufficiently, that God has taken them away from the evil to come, and hid them in the grave from the prevailing and mischievous temptations of a degenerate age? My brother's wife in London has buried 7 or 8 children, and among them all her sons. This thought has reconciled her to the providence of God, that the temptations of young men in this age are so exceedingly great, and

she has seen so many of the young gentlemen of her acquaintance so shamefully degenerate, that she wipes her tears for the sons she has buried, and composes her soul to patience and thankfulness, with one only daughter remaining. Perhaps God has by this stroke prevented a thousand unknown sorrows. Are your sons dead? But are all your mercies dead too? A worthy husband is a living comfort; and may God preserve and restore him to you with joy! Food, raiment, safety, peace, liberty of religion, access to the mercy seat, hope of heaven; all these are daily matters of thankfulness. Good Madam, let not one sorrow bury them all. Show that you are a Christian by making it to appear, that religion has supports in it which the world doth not know. What can a poor worldling do, but mourn over earthly blessings departed, and gone down with them comfortless to the grave? But methinks a Christian should lift up his head, as partaking of higher hopes. May the blessed Spirit be your comforter, Madam. Endeavour to employ yourself in some business or amusement of life continually, lest a solitary and inactive frame of mind tempt you to sit brooding over your sorrows, and nurse them to a dangerous size. Turn your thoughts often to the brighter scenes of heaven and the resurrection.

Forgive the freedom of a stranger, Madam, who desires to be the humble and faithful servant of Christ and souls.

ISAAC WATTS.

P. S. Madam, you have so many excellent comforters around you that I even blush to send what I have writ; yet since the narrowness of my paper has excluded two or three thoughts, which may not be impertinent or useless on this mournful occasion, I will insert them here. You know Madam, the great and blessed God had but one Son, and he gave *him up* a sacrifice, and devoted him to a bloody death out of love to such sinners as you and I. Can you shew your gratitude to God in a more evident and acceptable manner, than by willingly resigning your sons to him at the call of his providence? This act of willing resignation turns a painful affliction into a holy sacrifice. Are the two dearest things taken from the heart of a mother? Then may you ever set so much the looser to this world, and you have the fewer dangerous attachments to this life. It is a happiness for a Christian not to have the heart strings tied too fast to any thing beneath God and heaven. Happy is the soul, who is ready to remove at the divine summons. The fewer engagments we have on earth, the more we may live above, and have our thoughts more fixed on things divine and heavenly. May this painful stroke be thus sanctified, and lead you nearer to God.

I. W.

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*The following Extract from M. Massillon's Sermon on "*MINISTERIAL ZEAL*" is recommended to the serious and attentive perusal of those whom it may concern.*

HAVE not ministers, animated with the Spirit of God, expe-

rienced contradictions, in all ages? In succeeding to the zeal and ministry of the apostles, have they not succeeded to their tribulations and reproaches? It was not by temporizing with sinners that they converted them; it was by combating them; it was not by flattering the great and the powerful, that they induced them to submit to the yoke of Christ; it was by making them tremble, as Paul formerly did even kings upon their thrones, by the terrors of the holy word; by the frightful image of a judgment to come, and of the punishments reserved for the worldly-minded and unchaste.

We however flatter ourselves with succeeding better by adopting another method towards the great and the powerful; and this is a perpetual illusion, which conceals from us our prevarication and weakness. We hardly dare show them, even at a distance, truths which displease them, which yet alone can be useful to them. Their most public and most shameful vices are to us like sacred things; and we touch them only with circumspection, and with strokes so slight and tender that they are not perceived. Our great object seems to be, not to convert them, but to forbear irritating them; as if our ministry, as respects them, consisted in humouring them, not in converting them; and in preaching to them the words of salvation in such a manner, that they cannot find any thing that regards and interests them. We persuade ourselves that we ought not, by an indiscreet zeal, to deprive the church of worldly greatness, which may be useful to it; as if the church had need of an arm of flesh to support it; as if men, plunged in sin, could be useful in the work of God; as if it was necessary to flatter the great, for the maintenance of a religion, which was at first established by combating their passions; in fine, as if it was indiscreet not to use flattery and collusion in our ministry.

My brethren, let us not seek supports of flesh and blood for religion. Let us unite fidelity in our ministry, with the respect and regard due to human greatness; what we owe to a love of the truth, with a proper regard to the rules of Christian prudence. *Religion* does not authorise excesses and indiscretion in zeal; it condemns only a fear of man, and the cowardly and interested views of *self-love*. Let us respect the great and the powerful, but let us not respect their vices and their sins; let us render to their persons the love, the homage, and the regard which are due to them, but let us not render the same to their vices; let us exhibit to the common people examples of submission and fidelity to the great, not of adulation and shameful meanness. The men of the world study enough to corrupt and blind them by the poison of continual flattery; let us not prostitute our ministry to so unworthy a use; but, by a wise and respectful sincerity, let us preserve for them a resource for knowing the truth. If, in consequence of our places and station we have free access to them, let us not be occupied in advancing our own fortune, but their salvation. The only means

of being useful to them is not to desire them to be useful to us. If we aspire at procuring their favour, we must begin by humouring their foibles. It is rare that their good graces are to be purchased but by weakness and base complaisance on our part. We should tremble when they load us with favours; the higher they elevate us, the lower, we have reason to fear, we are in reality degraded; their gifts cost us dear, since they must, almost always, be purchased at the expense of truth, and of the dignity of our ministry. Not that the great are unsusceptible of the truth; on the contrary, by their being the less accustomed to it, it would make the stronger impression. Their ruin generally proceeds from this source, that there is no person near them, who dares to show them the precipice, and reach forth a hand to hinder them from falling into destruction.

FRAGMENTS.

EXTRACTS FROM "NOTES FOR HIMSELF;" WRITTEN BY THE REV. MR. CORBET.

NEVER expect any thing from the world; and when it offers thee any thing that is good for thee, receive it; but catch not at it greedily.

Any matter of trial to thee, reckon among thy gains.

In thy actions, consider not only what is lawful, but what is best in the present circumstances; and do that.

When thou art in company, where the talk is but vain, watch to put in a word, that may be to edification.

Use no recreations or delights of sense, but what thou canst at that very time desire of God, that it may be sanctified to spiritual ends.

Take your eye off from others, and turn it inward upon yourself; this will render you less sensible of their failings, and more observant of your own, both which consequences are desirable.

Use not animosity and contention in any matter, that may be brought to a good issue in the way of peace.

Engage not hastily as a party in a difference between others, but reserve thyself impartial and unengaged, that thou mayest moderate between them.

When thou hast an opportunity of speaking a word for the good of another's soul, defer not the doing of it till another time.

Watch against all bitter and passionate speeches, against malignant opposers of truth. For meekness of spirit and behaviour is more according to Christ, than wrathful zeal.

In thy zeal against the sins of others, be mindful of thy own exceeding sinfulness: call to remembrance thy great offences, which, though they be unfeignedly repented of, give thee to understand what cause thou hast to be meek, and humble, and patient toward all men.

INDIAN DUELLING.

NATCHES, July 1, 1807. The following very extraordinary circumstance occurred a few days since. If the advocates for duel-

ling were compelled to settle their "affairs of honour" in a similar manner; substituting a common hangman to terminate the scene, in place of a son to one of the parties, it is very probable that the practice would in a short time become less fashionable.

At about 2 o'clock, P. M. an Indian was discovered, by the family, entering the south end of Cirault's lane. He drew their attention, being painted in an uncommon manner; his whole body appeared red. He held in his right hand a gun, which he brandished with many gesticulations; in his left hand he held a bottle. He was attended by two other Indians, who advanced at a sober pace. At the opposite end of the lane, some more Indians were discovered, among whom was a man painted in like manner, but unarmed. He was held and detained by a woman; but when the one brandishing his gun came within about twenty yards of him, he burst from the embrace of his wife and rushed towards his antagonist. At about four yards distance they both halted: when the unarmed man presented his naked breast to the other, who took deliberate aim, but, appearing to recollect himself, he suddenly dropt his gun, and drank from the bottle, which at the time was tied to his wrist; the other patiently and resolutely holding his breast open and presented all the while. Having finished his drink, he gave a whoop, and took fresh aim; and, in an instant, the other dropt dead almost at his feet. This done, he once more loaded his gun with all possible speed, and gave it to a by-stander (son to the deceased.) He then in turn, bared and presented his breast, and was instantaneously sent into eternity.

The dead bodies were each carried the way they came, and by their respective friends interred, one at each end of the lane. The wife and relatives of the unarmed one, who was first killed, howled over his remains three days and nights, and then disappeared. On Friday last they returned again, fired several guns on approaching the grave, gave a general howl about a quarter of an hour, and retired.

We learned from some among them, who spoke broken English, that they had quarrelled over a bottle some considerable time ago, when the Indian, who was first killed, had his finger bit by the other in such a manner, that his arm became inflamed; he declared he was "*spoiled*," and that they must both die. They agreed, and formed the arrangement as related. [*Panorama.*

ANECDOTE.

Mr. W. a respectable Calvinistic clergyman in R. being visited by a young candidate for the ministry on Sunday, invited him to preach. The young gentleman readily consented and delivered an ingenious Arminian sermon; though his prayer was very calvinistic. When the service was over, Mr. W. thanked him for his kindness, praised him for his ingenuity, but told him that, as they did not agree in sentiment, he could not invite him to preach again; but, continued he, I have a favour to ask of you; when you go home,

will you sit down, and write a prayer to agree with the sentiments you have this day been preaching; will you commit it to memory, go into your closet, and repeat it to God? The young man promised to do it. Accordingly, when he went home, he wrote the prayer, committed it to memory, went into his closet, and attempted to repeat it, but found, through the power of conscience, that he could not.

A few years afterwards he came again to Mr. W. Mr. W. soon recollected him and received him very cordially. The young gentleman offered to preach for him; Mr. W. at last reluctantly consented. Accordingly the young gentleman went into the pulpit, and to the great astonishment of Mr. W. delivered a sound, sensible, *calvinistic* sermon. When the service was over, Mr. W. asked him why he had altered his sentiments; the young gentleman asked *him*, if he did not recollect a favour he had, a few years ago, requested of him; and being answered in the affirmative, he related the circumstances, and added, that, being greatly agitated as well as surprised, he had carefully examined his sentiments, and had reasoned thus with himself: Can it be proper for me to *preach* to a congregation what I cannot offer up in *prayer* to God?

Review of New Publications.

A Sermon, preached July 22, 1807, at the funeral of the Rev. Alexander Macwhorter, D. D. senior pastor of the Presbyterian church in Newark, New Jersey. By Edward D. Griffin, A. M. surviving pastor of said church. 8vo. *pp.* 52. New York. S. Gould. 1807.

If an able and faithful gospel minister be one of the most important characters in our world, then the death of such an one is a very solemn event, in the estimation of every thinking man, and a judicious history of his life is a valuable record. Such was Dr. Macwhorter, whose decease gave occasion to this discourse. *He was indeed a burning and a shining light.* He filled a large space in the Presbyterian church, for many years. And beyond the limits of that church, he was known, and revered, and his death lamented.

Being no strangers to the character of this apostolic man, and knowing also the high reputation of his surviving colleague and eulogist, we took up this discourse with no common expectations: And we are happy in being able to say that these expectations have been fully answered.

The text on which it is founded is Psa. cxii. 6. *The righteous shall be in everlasting remembrance.* After an appropriate introduction, in which brevity and feeling are remarkably united, Mr. Griffin proceeds to shew that the righteous "shall be long

remembered with affection and reverence on earth;" and that they "shall be had in everlasting remembrance before God, and the inhabitants of heaven." These positions are illustrated in a neat, perspicuous and striking manner. If there be a fault in this part of the discourse, it is, that neither of these principal heads is sufficiently expanded. Such a preacher had no reason to be afraid of fatiguing his hearers, by a more full discussion of subjects, so rich and interesting.

After devoting a little more than three pages to the general doctrine of the text, Mr. G. proceeds to "sketch the outlines of the history and character" of the venerable deceased. The execution of this portion of the discourse is unusually happy. It is particular, without being tedious; and every where sober and discriminating, without being vapid. It would be happy for the literary and ecclesiastical historian, if every distinguished man had found an equally faithful, able, and interesting biographer. We forbear to lay any part of this sketch before our readers, at present, because it is our intention in a future number to present an abridgment of the whole. We cannot omit, however, to transcribe a single paragraph, as an example of that tender, poetic simplicity, which we believe often distinguishes the compositions of this gentleman.

"My reverend father lived to a good old age. As I have heard him say, *he lived to see two worlds die.* He trod the path of life with those who have long since gone to rest. Your fathers knew him; and he helped to fit those for heaven whose aged dust now sleeps in that hallowed ground. He baptised most of you, and will shortly meet those faces at the bar of God, which he covered with the sacramental water. When I have heard him talk of the events of other times, and the well known characters with whom he acted on the public stage, before I had existence, and saw him alone amidst a younger race, I have often contemplated him as a venerable oak, which once stood in the midst of the forest:—the ruthless axe of time has laid his companions low; and now he stands alone on the open plain, and every withered leaf trembles in the blast. That trunk which seventy winters had in vain assailed, must fall at last, like the companions of his youth. He *has fallen*, and is gathered to his fathers! He no longer stands alone in the open plain; he is surrounded once more by the companions of his youth, and stands, we trust, transplanted and renewed among the trees in the paradise of God."

The addresses, to the surviving relatives of the deceased, and to the afflicted congregation over which he had so long presided, close this discourse. These, also, and especially the latter, are excellent. We present the following passage as a specimen:

"Yes, while his body lies insensible before you, his soul still lives in a conscious state. He loved you much; and in the abodes of bliss will, I doubt not, often think of you. Perhaps he may sometimes pass this way, to mark how you improve the instructions which he left among you, and whether you are coming after him to glory. I have a strong persuasion that his former family and flock will not be wholly excluded from his present cares. Perhaps he will sometimes visit our *assemblies*, to hear those truths repeated which he so often preached, and to observe their effects on you. Perhaps he may *now* be present! Sainted Spirit! hast thou come to witness our griefs? Do I see thee hovering over our assembly? O! if thou wouldst

speak to us now, thy doctrines would no longer be unheeded!——Alas! he speaks no more! His ministry among us is then forever closed, and sealed up to the judgment of the great day. Nothing can be added to it, or taken from it. He has done what he had to do, and has returned to Him that sent him.——But his ministry has not done with *us*. Think not, that, except tears and tender remembrance, you have nothing more to do with your deceased pastor. As the Lord liveth, you shall meet him again. When the dissolving heavens shall open, and disclose the Son of Man, coming in clouds to judge the world, your father, we trust, will be in his glorious train. And when the convulsions of that day shall burst the dormitories of a thousand generations, his sleeping body will rise! Then, he who baptised you, he who catechised you, he who warned and wept over you, shall stand with you in judgment. Then, all the scenes which have passed between you and him shall be examined, and an account taken how you improved his ministry in general, and each sermon in particular. Every hour that you sat under the sound of his voice, shall be found to have been big with life or death. The effects of improving or resisting his ministry, shall be felt through every hour and moment of eternity!——Oh! did you consider this while your minister lived? Did you consider this while his agitated soul was pleading over you? Did you consider this while you were bearing his clay-cold body to the house of God? Did you consider, that you were attending one who must be a witness, either for or against you, in the day that shall decide the destinies of all men, and whose ministry must either help you to heaven, or sink you deeper in hell? I see some of you tremble. But the half has not been told you. If a review of his ministry be so overwhelming at present, what will it be in the day of judgment! *If in the land of peace, wherein you trust, it has wearied you, then how will you do in the swelling of Jordan?*"

On the whole we consider this sermon as doing equal honour to the departed saint, and to the living preacher. Vigour of mind, taste, and piety appear in every page. We sincerely rejoice that the important station so long held by Dr. Macwhorter, is so ably and honourably filled.

An Essay on the Life of GEORGE WASHINGTON, *Commander in Chief of the American Army, through the Revolutionary War; and the first President of the United States. By* AARON BANCROFT, *A. A. S. Pastor of a Congregational church in Worcester.* Worcester, Thomas & Sturtevant, 8vo. pp. 552. 1807.

THIS publication "originated in the author's wish to place within reach of the great body of his countrymen, an authentic biography of General WASHINGTON." When we consider of what importance it is, that the example of this illustrious man be presented to the view of American citizens of every class, in the present and in every future age, and at the same time, how extensive is the plan, and how costly are the volumes, of the Life of Washington by Judge Marshall, we must allow this desire, and the Essay to which it has given rise, to be highly commendable. The plan of the work is, "to notice no individual or event, further than was necessary to display the principal character." The author professes to offer but little original matter. "The few facts, which have not before been published, were received immediately from confidential friends of General

WASHINGTON, or from gentlemen who, in respectable official situations, were members of his family during his military command." The author contents himself with mentioning, in his Preface, his general authorities, without a distinct reference to them in the work itself. This procedure will be satisfactory to the readers for whom this volume is peculiarly designed; but we cannot suppress a wish, that for all the facts, not before published, however "few," the authorities had been expressly given, unless considerations of delicacy absolutely forbade. When a foreigner,† after a temporary residence in our country, has traduced the very subject of the present work, and, on his *own* authority, obtained attention, if not credence; it concerns *us* to substantiate every iota that we record, that we may effectually correct the mistakes of ignorance, and silence the calumnies of malevolence. We mean not the slightest insinuation of doubt, in regard to the authenticity of the additional articles, published in the volume now before us. Our knowledge of the author's character gives us perfect confidence in his own declaration, concerning the sources from which they were derived.

But we proceed to consider the execution of the work. This corresponds with the design and plan of the author. By excluding all matter foreign to the precise object, the volume gives a full exhibition of the MAN, whose character is professedly delineated. All is pure biography, the biography of WASHINGTON. We say not, there is no history; but there is none, save what takes its rise from *him*; centres in him; or terminates in him. When he is not the agent, he is the object; when we see not his person, we are conversant with his acts. Were we to call the work a portrait (and such it may justly be called,) we should say, it is one of full length, showing the individual distinct, prominent, entire. We say not, that no other figure is to be seen on the canvass; but there is none, that is not essential to the design; there is none, that does not serve to set off and give impression to the principal. To drop the allusion, you are never presented with any character, or event, which allows you for a moment to forget the MAN, with whose

† *R. Parkinson, author of a* Tour in America. *This man came to America from motives of speculation. He designed to take a farm under General Washington, to whom he was recommended by Sir J. Sinclair; but the terms proposed did not meet the sanguine expectations of the English agriculturist.* Hinc illæ lachrymæ. *He went home, and abused the soil and the landlord, the country and its inhabitants. A scurrilous anecdote concerning General Washington, in itself absolutely incredible, and certainly not admissible on* such *authority, is taken from Parkinson's Tour, and inserted in one of the English Reviews, to give it currency. The Reviewer himself notwithstanding concedes, that there are "many instances," in that work, "in which the rancour of disappointment is much more evident than liberality or good sense." What regard then has* he *shown to the obligation of truth, or to the dignity of criticism? We are glad to find, at another English tribunal, a more equitable verdict. See* CRITICAL REVIEW *for January, 1807, which begins the review of Parkinson's Tour thus: "This book is avowedly written for the purpose of vilifying America." The whole adjudication corresponds with this exordium.*

birth you begin the volume, until, at its close, you consign him to the tomb.

The style of Mr. Bancroft is generally chaste. It is characterised for that "simplicity," at which he professedly aimed. Here are no pompous words, or laboured sentences. The reader is neither wearied with the stately swell of the *Gibbonian* period, nor disgusted with the coarse phraseology of vulgar dialect. While "the unlettered portion of the community" will understand, the literati will seldom be offended. In the perusal, however, the remark which the spectator applied to one of his modest characters, occurred to us, that *he wanted a dash of the coxcomb in him.* A little more ornament, and a little more rotundity of period, would, we think, not only have been admissible, consistently with the author's design, but have given an additional value to his work.

The author is happier in the selection, than in the arrangement of his words. The rule of Quinctilian ought never to be forgotten: "Non solum ut intelligere possit, sed ne omnino possit non intelligere curandum." This rule is repeatedly violated; sometimes by the remoteness of the relative from its antecedent, and sometimes by an unhappy collocation of words.

"If the necessary *cooperation* of G. Britain, to enable the colony to drive the enemy from the Ohio, were unattainable, *which* would prove a radical cure of the evil, he strongly recommended, that a regular force of two thousand men should be raised." p. 20.——"An anonymous paper was circulated, requesting a meeting at eleven o'clock, on the next day, at the public building, of the general and field officers, of an officer from each company, &c." p. 296.——"As the General passed, unperceived by him, a youth by the aid of machinery let down upon his head a civic crown." p. 364.——

"At Trenton, the ladies presented him with a *tribute* of gratitude for the protection which, twelve years before, he gave them, *worthy* of the taste and refinement of the sex." Ibid.——"The members of Congress, in opposition to the measures of administration, obtained the knowledge of the arrival of a son of the Marquis La Fayette." p. 466.

Strictures of less importance are suggested, for the consideration of the author, in case of a future revision of his work.

P. 39. "On which" *acres*, &c.—p. 335. "On both which," &c. The relative, in each of these passages, is unnecessarily severed from its antecedent by a full period. p. 39. "The *rights* [rites] of hospitality were liberally exercised."

P. 40. "Arrangement of military resources." 261. "embraced the inactive period." 268. "fruits of victory were on the side of the English." An incongruous mixture of metaphors.

P. 47. "The Welsh mountains in Cambridge" we have never been able to discover.

A suppression of the aspirate in words beginning with *h* seems improperly intended, in the following examples:

P. 49. 99. 114. "*an* heavy burden," "a mile and *an* half," "*an* heavy cannonade."

72, 87, 14, 158, 256. "Works were *flung* up," "The Americans had *flung* up a small redoubt." "Entrenchments were *flung* up." "The American line was *flung* into disorder." "Arnold *flung* off the disguise."

Should this term be *flung* out, another might advantageously be *thrown* in.

142. "His humane heart *relucted.*" So do our ears.

157. "Attacked [attack] the right wing."

161. "The defences were *beat* [beaten] down."

161. "Fifteen hundred men *was* [were] necessary."

197. "He ordered the troops to *lay* [lie] on their arms."

229. "Thirteen *foreign* [sovereign] states."

253. "The purity of his own mind *forbid*" [forbade.]

404. There was that in his character which *forbid*, &c.

321. "He *bid* them a silent adieu."

256. "By order of *his* Sir Henry Clinton."

260. *Note.* "The *settlers* [suttlers] of the garrison."

268. "Admiral de *Turney*" [Ternay] "*D'Estanches*" [Destouches.]

319. "Congress *was* not, &c. but they *were*."

397. "Principle" [principal.]

450. "The office of Attorney General *become* vacant."

390. "The first *diplomatic* transactions of the President."

442. "General Washington had the firmness to *loan* his personal influence."

If the Saxon term *loan* is legitimate, as synonymous with *lend;* yet use has so restricted it to pecuniary objects, that we prefer some other word, in this connexion. On the memorable occasion, here referred to, and on many other occasions, the "personal influence" of WASHINGTON was of more importance to his country, than all her *loans.*

466. This young gentleman did not remain *for a length of time* in the United States."

Although we have endeavoured to separate the chaff from the wheat, yet we are better rewarded, than the ancient critic, who was sentenced to receive the *chaff* only for his pains. We are more substantially paid, by the pleasure we have derived from the perusal of this volume; and had we aimed only to appreciate it, we should not have been thus minute in its examination.

On the whole, we are decided in the opinion, that this biographical essay does great justice to the subject, and is calculated to be highly useful to the community. It proves Washington to be, what we were prepared to expect; in public life great; in private, estimable. At Mount Vernon he is mild and beneficent, methodical and diligent, attentive to agricultural improvements, and patriotic in encouraging the useful arts: in camp, thoughtful and vigilant, cautious of danger, and provident to meet it, accommodating his plans to his means, and less anxious for personal glory, than for the safety and happiness of his country: in battle, cool, yet determined, daring, yet prudent; in victory, moderate; in defeat, unsubdued: at the head of the Republic, comprehensive, yet minute, equable, and impartial; prompt to concede the just claims of other nations, but resolute in vindicating the rights of his own; unawed by menaces, unseduced by flatteries; deliberate in determining, but, when determined, inflexible; attentive to the wishes of his countrymen, but not obsequious; respectful, but not servile; with a rare felicity combining the tenderness of a parent with the energy of a sovereign; and perpetually giving new proofs of his claim to the august title of FATHER OF HIS COUNTRY.

A Sermon preached at Northampton, before the Hampshire Missionary Society, at their annual Meeting, August 27, 1807, *by Rev. Samuel Taggart,* A. M. *Pastor of the Presbyterian Church in Colrain.*

THE preacher has chosen, for his text, these words, in Daniel xii. 4. *Many shall run to and fro, and knowledge shall be increased.*

After some pertinent introductory remarks, he proposes to notice, I. Some *particulars* in which the spread of the gospel effects an increase of knowledge. II. Some *periods* remarkable for such an increase. III. The *means* of this increase. IV. The *improvement*.

Under the first head he observes, that the gospel, by opening the human mind, contributes to the increase of knowledge *in general*; but as his text relates to *religious* knowledge, to this he means to confine himself. He shows, that as all true knowledge of God and religion is derived from revelation, so, in this kind of knowledge, the Jews, by means of the revelation given to them, far excelled all other nations. But the gospel far surpasses that, both in the *extent* and the *clearness* of its light. Among the doctrines elucidated by the gospel, he particularly mentions those which relate to the character and offices of Christ, the immortality of the soul, the resurrection of the body, the nature of the atonement, and the way in which sinners find acceptance with God.

Under the second head he mentions several periods, as remarkable for the increase of knowledge. Among these the apostolic age, the time of the reformation from popery, and the close of the last, with the beginning of this century, have been distinguished. Here the preacher observes:

"The zeal for sending missionaries into different quarters of the globe, which has of late been unparalleled, could not be excited without the special interposition of Providence. Christians on both sides the Atlantic seem animated with the same spirit. Not only Europe, but many parts of Asia and Africa and of the wilds of America, as well as the newly discovered Islands of the South Sea, have been illuminated with some rays from the Sun of righteousness. Many, animated with an ardent zeal for the glory of God, and the welfare of their fellow men, have renounced the conveniences of civilized life, and encountered the dangers of the seas and inhospitable climes, to proclaim the glad tidings of salvation. In no period has the world witnessed such a rage for travelling and making discoveries, as of late. Our enterprising navigators have been preparing the way for the progress of the Lord's work. And besides missions to the heathens, those which have been planned to our own back settlements, have been productive of much good. Churches have been established, and gospel ordinances are now regularly enjoyed in many places, where, had not missionaries been employed, the people would have been as sheep scattered on the mountains."

From hence the preacher looks forward to a more remarkable period foretold in scripture, when "the knowledge of God shall cover the earth, as the waters do the seas."

The third head contemplates the *means*, by which the gospel is spread and religious knowledge increased. We here find the following pertinent and judicious observations.

"God, if he saw fit, could effect the spread of religious knowledge,

and enlarge his spiritual kingdom without any such institution as the gospel ministry."—"Yet it is certain, that this institution, in which ministers have a commission to publish the glad tidings of salvation to every creature, is a mean admirably calculated to diffuse religious knowledge among all the varieties of the human race."—"It is true the gospel itself, however well adapted to obtain its end, will not be effectual, unless accompanied with the special operations of the Holy Spirit; nevertheless, as it is God's own institution, so it is one which he delights to own and bless."—"When our Lord, in the time of his personal ministry, sent forth his disciples, they were subjected to some restrictions. They were not to go in the way of the Gentiles; but only to the lost sheep of the house of Israel. When he gave his apostles their commission, after his resurrection he removed this restriction, and directed them to preach the gospel to every creature. And we do not find, that any remarkable extension of the Christian church, or any considerable increase of knowledge ever took place, without the intervention of a gospel ministry."—"With the labours of missionaries various dispensations of providence have concurred to effect an increase of knowledge. Even such providences, as were, at the time, peculiarly afflictive and distressing to the church, have been so overruled, as to contribute to its increase and enlargement."—"As a gospel ministry has been the constant means, which Providence has used for diffusing Christian knowledge, at the first establishment, and at every subsequent enlargement of the church, so, whenever the earth shall be filled with the knowledge of the Lord, it will be effected by the same means. How extensive is the field for running to and fro! Pagan idolatry and Mahometan delusion hold, at least, three fourths of the world in the shackles of ignorance and false worship. If from what remains we deduct such parts as are covered with the darkness of antichristian superstition, with the mists of ignorance, and with the gloom of infidelity and immorality, we shall find but a small part thoroughly enlightened by the Sun of righteousness. How many parts of those nations called *Christian*, are but scantily furnished with the means of instruction? For the illustration of this remark, we need go no farther than our own country. In how many places may persons travel to a considerable distance, and scarcely meet with a single indication of their being in a Christian country! We need not leave the bounds of the United States to find room to run for the purpose of diffusing Christian knowledge. If ever the world is to be enlightened by the gospel, an event of which we cannot doubt, it will be accomplished by an increasing zeal for the spread of the gospel, while a double portion of the Spirit accompanies the labours of the pious and benevolent."—"They, who undertake, or encourage others, to travel abroad for the purpose of preaching the gospel, should keep in view the true intent of such missions. They, who travel, must aim to diffuse the knowledge of the truth, to plant churches, and build them up in peace, order and purity. They are to select, as the principal theatre of their labours, not places where the means of grace and instruction are regularly enjoyed, but places which are in a great measure destitute of these means. Otherwise they will divide and scatter, rather than edify and enlarge the church of Christ."

From his subject the preacher makes several important inferences. He particularly infers, the excellency and glory of the gospel of Christ; and the sin and danger of despising it. He also infers the reason Christians have to rejoice, when the true interest of the gospel is promoted. Here he observes as follows:

"Notwithstanding the dark symptoms arising from the prevalence of infidelity and immorality, the person, who has at heart the interest of Zion, may find some ground for rejoicing at the present day. Though the enjoyment of gospel ordinances is far from being commensurate with the extent of our settlements, or with what it might be, were our exertions equal to the magnitude of the object, yet we have reason to bless God, that

in some parts of our country, the privilege of gospel institutions is extending with considerable rapidity. And of this extension missionary labours have, in many instances, been the means. And in many places, there have been comfortable seasons of the outpourings of God's Spirit. From the frequency and extent of these seasons, we have reason to believe, that the number of real Christians in the world has gradually been on the increase. Our religious publications furnish us with favourable accounts from some places among the heathens."

He further infers, that "the true end of missionary labours is to extend and increase the doctrinal and practical knowledge of gospel truth." And that "we ought to do all in our power to render the spread of the gospel universal."

"In the prosecution of this work," he observes, "opposition is to be expected. Besides undisguised opposers, many, without throwing off the mask of friendship, will endeavour to discourage every attempt by magnifying difficulties. Some will excuse themselves and hinder others, by pleading, that the time is not come. Others, to rid themselves of the business altogether, will tell us, It is the Lord's work, and he will do it in his own way. But had such objections operated in the apostles' days, the gospel would never have been published, nor the Christian religion established. We cannot pretend to know or fix the time, when the gospel will have a universal spread. Our business is not so much to pry into futurity, as to pursue the path of present duty; and this is marked by a variety of concurrent circumstances. Now is the time when we are called to work for the Lord. We may work, without fear of intruding on the duties of future generations. The work of spreading the gospel belongs to many; and there are few but may contribute their mite in some way or other. They, who cannot aid it by their labour or substance, may help it forward by their prayers. How happy and glorious will be the day, when genuine religion in its purity shall have a universal spread; when light and truth, knowledge and holiness shall expel ignorance and vice; when men shall see eye to eye, and shall know, as they are known. Such a glorious day will be effected by the gospel, when the Lord shall arise to have mercy on Zion: for such an event no doubt Providence is preparing the way, although it may be in a manner unseen by mortal men. May the Lord hasten it in his time."

The preacher has discovered great judgment in the choice, division and execution of his subject. His arguments are forcible, his style, in the main, pure and correct. The sermon will be approved by the friends of missionary labours. We recommend it to perusal, and hope it will have a good effect in promoting the cause of religion in general, and particularly the object, which the preacher had more immediately in view.

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn to the Rev. Dr. Morse.

LETTER IV.

Maryville, Dec. 14, 1807.

REV. SIR,

In my last I stated the order of the school for each day. In this order we proceeded without much deviation until the July of 1805, the school consisting of from 25 to 35 scholars. About that period the United States

had authorised a treaty to be made with that nation, and appointed the place on the Highwassee river, nearly twelve miles by land below the site of my school house, 46 from S. W. Point, 20 above the mouth of the river, and 45 from Tellico blockhouse.

At this place was an assemblage of the principal chiefs of the nation, with many of the common people; and between two and three hundred white people, among whom were Gen. Smith and Col. Meigs, commissioners for the United States, and Gov. Sevier, commissioner for the state of Tennessee. There I attended with my school, consisting then of 25 scholars. Our passage to the place was indeed romantic. Figure to yourself 25 little savages of the forest, all seated in a large canoe, the teacher at one end, and myself at the other, steering our course down the stream, a distance by water of nearly 20 miles. To see the little creatures sitting neatly dressed in homespun cotton, presented them by the females of my white congregation, their hearts beating with the anticipation of their expected examination, frequently reviewing their lessons in order to be ready; then joining in anthems of praise to the Redeemer, making the adjoining hills and groves resound with the adored name of JESUS—what heart could have remained unmoved!

On the 4th of July we arrived at the place of treaty. This was according to previous agreement, in order to give a toast of civilization, on the ever memorable day of American independence. The place of treaty was a large bower in the midst of a delightful grove, where the school was introduced, marching in procession between the open ranks of white and red spectators. Each scholar read such a portion, as was requested. The different classes then spelled a number of words without the book. Specimens of their writing and cyphering were shown, and the exhibition closed by the children singing, with a clear and distinct voice, a hymn or two, committed to memory. The scene was very impressive. Few of the spectators were unmoved, and many shed tears plentifully. The Governor, a hardy veteran, who had often braved the dangers of war in the same forest, said to me, "I have often stood unmoved amidst showers of bullets from the Indian rifles; but this effectually unmans me. I see civilization taking the ground of barbarism, and the praises of Jesus succeeding to the war whoop of the savage." All this time the tears were stealing down his manly cheek. At the close of the treaty the following note was politely handed me by the commissioners of the United States, expressive of their feelings on the occasion.

Sir,

Having had the pleasure of your company several days at a treaty with the Cherokees on the Highwassee river, and having also had the pleasure of being present at the exhibition of the Indian children in their several lessons of spelling and reading, and having also seen sundry specimens of writing done by some of those children, whose education you superintend, we cannot do justice to our sentiments on the occasion, without expressing to you the satisfaction we enjoyed, and still enjoy, in contemplating the progress the Cherokees are making toward a state of civilization and refinement, in exchange for the state of barbarism, in which their ancestors had long been plunged. We sincerely wish you may be able to persevere in so laudable a pursuit, until you see it crowned with the desired success. We are, with sentiments of esteem, your obedient servants,

DANIEL SMITH,
RETURN I. MEIGS.

Highwassee River, July 13, 1805.

The effect of this exhibition was such on the red people, that they instantly requested a second establishment in the lower district of the nation. On this head I had no instructions from the committee of missions, and no appropriations for its support. My own private property was insufficient to bear the whole cost, and the necessity of extending the plan was apparent. Notwithstanding all these difficulties I resolved on the measure, and trusted for aid in the discharge of evident duty from sources

directed by Providence; and by the 26th of August, I had a second school in operation, consisting of from 20 to 30 scholars.

During the continuance of the treaty a circumstance occurred, which, as it tends to display the sensibility of a savage conscience, and exhibit their ideas of the justice of God, deserves to be remembered. One day, while sitting at dinner, a cloud arose and portended a considerable storm. The vivid lightnings flashed furiously around, and the thunders roared at a distance. A white man by the name of Rodgers, who had long been a resident in the nation, and abandoned to every wickedness, used very profane and blasphemous expressions respecting the thunder. At length a flash of lightning struck a tree near the bower in which all were seated, and passed off without any remarkable injury, except giving all a very severe shock. Silence reigned in the whole assembly about the space of a minute, when Enotta, i. e. the black Fox, the king of the nation, broke silence by saying, "The Great Spirit is mad at Rodgers."

The introduction of such unprincipled men into the nation is the most formidable barrier in the way of their civilization. But God, in his own time, will bring light out of darkness, and spread the knowledge of himself throughout the heathen lands, and set up his standard in the deserts of America. I am, &c.

GIDEON BLACKBURN.

MASSACHUSETTS.

HAMPSHIRE MISSIONARY SOCIETY.

WHILE events in divine providence, at the present day, wear a gloomy and threatening aspect, and fill the minds of the virtuous and religious with foreboding apprehensions of the evils which may be coming upon the world, and which may deeply affect the safety and enlargement of that church which the Lord Jesus hath purchased and redeemed by his blood: it cannot fail of administering comfort and animation to the hearts of God's children, when they notice the zeal and attachment of many to that holy religion, which is taught in the sacred scriptures, and which was the solace and joy of the founders of our nation. When they see the love of Christ's children kindling into an ardent zeal for the promotion of his cause, and their fidelity to his kingdom witnessed by liberal contributions to aid the propagation of his gospel among the indigent and suffering, it must confirm the faith of his people in his gracious promise; "*That the gates of hell shall not prevail against his church, but that he will be with it always, even unto the end of the world.* To confirm the wavering in the infallibility of the divine promise, and to stir up the pure minds of all, who love the religion of our forefathers and the gospel of God the Saviour, the following communications are presented to the public; hoping that they may prove grateful to the readers, and influence many to an imitation of an example so laudable in itself, so reputable to the liberal donors, and so worthy of that sex on whose virtue and piety the happiness and prosperity of every age and country do absolutely depend. The purity, enlargement and glory of the church of God, which is the defence and safeguard of civil communities, are in all ages dependent upon the virtuous and religious lives and examples of those devout women, who belong to our Redeemer's family. As a tribute of gratitude to Christ for the efficacy of his grace on the hearts of his children and friends, the following extracts of Letters written by the Treasurer of the *Female Charitable Society* of Whitestown, N. Y. to one of the Trustees of the Hampshire Missionary Society, are now presented to the public in a humble hope that the hearts of God's people will be made glad in that he hath not forsaken our land, and that the set time to favour Zion will soon come.

Utica, Oct. 29, 1807.

"Sir,

"I have, once more, the honour to address you in behalf of the Trustees of the Female Charitable Society of Whitestown, who, having made their second annual collection, have again unanimously resolved to present it to the Hampshire Missionary Society, to be by them appropriated at their discretion. As Treasurer of the society,

I have therefore to request your committee to draw on me for the money, which awaits their order. Our society, since the last year, has received a considerable accession of members. The sum therefore which we shall now have the happiness of transmitting to you, will somewhat exceed our former donation. (N. B. The last year's donation was 119 dols.) We have now in the treasury, 130 dollars: Something more remains due on subscription, which we hope will be collected in the course of a few weeks.

"It is, as heretofore, the earnest desire of our Society, that this our mite may be improved to the important purpose of spreading the knowledge of the blessed Immanuel: And in committing it to the care of the Hampshire Society, we confidently trust that our object will be attained.

"Wishing that the blessing of Heaven may attend you, Sir, and the missionary institution of which you are a member,

I subscribe, &c."

Utica, Nov. 19, 1807.

"Sir,

"Your letter of the 9th inst. which came to hand yesterday, I read with much satisfaction. It will afford sincere joy to the members of our society, to be informed of the prosperity of your Missionary institution, and of their increasing ability to do good. The friends of religion must necessarily rejoice in that missionary spirit which seems in some good degree to pervade our land, when they consider that the Supreme Being, who excites it, and who directs all things, has, no doubt, great and benevolent purposes to be answered by it. I do indeed believe, that this is the work of God, and God can carry on his own work just as extensively as he pleases. He can open the hearts of public bodies and of individuals, of friends, and even of *foes* to furnish funds. He can procure missionaries, and he can give them success. How animating to Christians is the idea, that they may become workers together with God in sending the word of life and salvation to perishing souls! And oh! how devoutly it is to be wished, that all who contribute to this good work, may themselves be interested in that Saviour whom they recommend to others. Did we realize the miserable condition of those settlements, which are destitute of a preached gospel, and of the means of obtaining it, we should esteem no exertions for their relief too great. The salvation of *one* soul is an object of infinite magnitude. How exalted, then, the idea that through the instrumentality of Missionaries many may be and probably are converted!" Your Friend, &c.

Utica, Dec. 12, 1807.

"Sir,

"Agreeably to the directions contained in your letter of the 2d inst. I have paid over into the hands of Mr. —, (who will very cheerfully undertake the agency you request) the money in my possession belonging to the Hampshire Missionary Society; his receipt for which you will find enclosed. It is for 140 dollars. We have a little money still due, which when received I shall deposit in the same hands, and transmit you the receipt."

Your sincere Friend, &c.

REVIVAL OF RELIGION IN NEW HAVEN.

Extract of a Letter from President Dwight, dated New-Haven, Feb. 2, 1808, *to one of the Editors.*

AN attention to religion is prevailing here, which gives much pleasure to all its friends, and which exceeds any thing known in this town for many years. Eleven persons were admitted into Mr. Stewart's church last Sabbath.

A Letter from another hand of the 16*th says,*

I AM exceedingly rejoiced to inform you, that there is great reason to hope for a general revival of religion here. Not less than forty persons in Mr. Stewart's congregation are more or less concerned about religion; some of them deeply; and some have obtained a hope. These are exclusive of eleven, who entered the church three Sabbaths ago. You will rejoice with us.

At the request of a respectable Correspondent, we publish the following Account of a Society, lately established in the western parts of the State of New York. However we may differ in opinion from the members of this Society, concerning the pure "Gospel Doctrine," and what they denominate "fanaticism and enthusiasm," we are ready to make a common cause with them, in opposing the spread of "demoralizing infidelity," by "promoting the knowledge of the Sacred Scriptures."

"At a meeting on September 20th, 1806, of the Society for promoting the Knowledge of the Sacred Scriptures and the Practice of the Gospel Doctrine: Resolved to make the following publication:

The members of the Society for promoting the Knowledge of the Sacred Scriptures and the Practice of the Gospel Doctrine, informed by extracts, lately published from the minutes of the general synod of the Reformed Dutch Churches in this state, of the laudable endeavours of that high reverend body, to promote the interest of the Redeemer's kingdom, think it becoming their character and Christian profession, to cooperate with these endeavours, according to their ability, and in view of the situation allotted them by divine Providence. The limited circumstances of the people of these western parts do not enable them at present, to afford pecuniary aid to their more wealthy brethren in the mercantile cities, for the particular purpose specified in the printed extracts of the general synod; on the contrary, from the known generosity and affluence of our brethren, we might hope for pecuniary assistance from them, were they duly apprised of the various and increasing enemies of our Lord, by whom we are surrounded. Notwithstanding the eminent blessings of a spiritual nature enjoyed at the hand of a merciful Providence, our situation is rendered truly disagreeable by a growing fanaticism and enthusiasm, which degrade the pure and excellent faith of our divine Master, and by a demoralizing infidelity, which, while it successfully triumphs against the absurd inventions of men, sacrilegiously attached to the religion of Jesus of Nazareth, proudly boasting of victory over Christianity herself. Having deliberated on the radical causes of the prevailing evil, and candidly discussed the subject among ourselves, we are apprehensive that a shameful ignorance on the one hand, and a disposition for licentiousness on the other, combine to give it birth, and that its remedy only lies in the diffusion of useful knowledge, and in a more exemplary deportment among the professed friends of the Christian cause. Aware, however, of the difficulty of comprising in a single view the various causes, direct and remote, which contribute to the sad phenomenon; at the same time sensible, that the true causes must be apparent before our exertions to remove them can be directed in such a manner as to furnish a well grounded hope of success, the Society propose to their enlightened Christian brethren, the following questions, upon which the answers are expected before the 1st day of December, 1808, in a fair, legible hand, copied by another, with a *Symbolum*, as usual, the author's name written in a separate sealed paper, superscribed with the Symbolum of his dissertation, and forwarded with the dissertation, free of postage, to the Rev. John Sherman, Secretary of the Society.

Question 1st. What degree of knowledge in Oriental and Greek literature, Jewish antiquities, and ecclesiastical history is requisite to qualify a minister of the gospel to silence the cavils, and successfully to refute the objections of ancient and modern infidels against the Jewish and Christian revelations?

Question 2d. What qualifications are requisite for a successful Christian missionary among the Indians of North America? What obstacles must he expect to meet? And how shall he best overcome them?

The crowned dissertation upon these questions shall be published, and the author shall receive a premium of *fifty dollars*. The second shall be noticed with an *Accesset*.

FOREIGN.

EAST INDIES.

PROGRESS OF THE BAPTIST MISSIONARIES.

THE Baptist Missionaries in Bengal are making some progress in their conversion of the natives. Accounts have been received from them, dated March and April, which state, that the number of proselytes since the commencement of the year had increased from 34 to 70 per month; and that three of the Hindoos were preaching the gospel. The Missionaries are about to publish translations of the Bible and New Testament in all the languages of the East. They have already been printed in four or five dialects.

Extract of a Letter from Rev. William Carey, dated Calcutta, July 30, 1807.

"THE number of baptisms among us have been fewer this year than it was the last, yet several have come forward. Brother Fernandez at —, and Brother Chamberlain at Cutwa, have had additions to the churches in those places. A new church has been formed in the district of Jessone, and one more of our native brethren, Rom Mohim, formerly a Brahmin, has been called to the work of the ministry. We expect to baptise two persons next Lord's day, one at Serampore, and one at Calcutta. This is the first baptism in Calcutta; may it be followed by many more. Government has given us leave to erect a chapel in Calcutta, and the timbers are most of them put on. I expect it will be opened by the end of the year.

Brothers Mordon and Chater went to Rongoon, a port in the Burman empire, to try whether the gospel could be introduced there: The encouragement they met with far exceeded our expectation. They returned to take their families some months ago, when brother Mordon declined the undertaking. A few weeks ago we had a meeting to choose one to accompany brother Chater, in the place of brother Mordon. We then agreed that every one should make it a matter of prayer for fifteen days, that the heart of him might be stirred up to offer himself, whom God would employ in this work. At the expiration of this time my eldest son (Felix) offered himself: his knowledge of Bengalee, Hindoosthonee, and Sanschrit, added to an acquaintance with medicine and surgery, to which he has diligently applied himself, with the advantage of attending the practice at the general hospital, will make his loss severely felt here. Brother Ward and myself thought that he ought not to go. But the evident answer to prayer, the affection which subsists between him and brother Chater, and between their wives, silenced our opposition. They have sent some necessaries in a ship now on its passage to Rongoon, and will go as soon as possible. May the Lord grant prosperity."

GRAND HINDOO RELIGIOUS CEREMONY.

THE grand religious ceremony and procession of Sievri took place at Tranquebar, in March last. The royal chariot, on which the idol was carried, cost 6000 pagodas; it was 25 feet high. Upwards of 100,000 devotees are supposed to have assisted on this occasion.

CHRISTIANS PERSECUTED AT PEKIN.

THE Christians at Pekin have lately been exposed to violent persecution, in consequence of some irregularity in the conduct of a few persons of that religion, and one of the Mandarins, suspected of being friendly to them, has been put to the bowstring.

Literary and Philosophical Intelligence.

UNITED STATES.

The Rev. Dr. Dwight, President of Yale College, is preparing for the press, "Observations on a series of journies through the States of New England and New York, intended to illustrate the topography, agriculture, commerce, government, literature, manners, morals and religion, of those countries." This work, we understand, is considerably advanced. As its plan is new, its subjects various, useful and interesting, and its author well known in the literary world, as competent to his undertaking, the public may justly expect much entertainment and instruction from this work.

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THEOLOGICAL LIBRARY.

An institution with this name has lately been established in Boston, which we are happy to learn has received respectable patronage. One of its principal objects is "to collect critical, controversial, and scarce publications in divinity, many of which are difficult to be found, and too expensive for an individual to possess." By the subscriptions of proprietors, and several liberal donations, a considerable and very valuable collection of books is already made. Among their benefactors, the Hon. Jonathan Mason is entitled to particular acknowledgments, for a present of more than one hundred volumes. About 250 volumes have been *deposited* in the care and for the use of the company, by the corporation of "King's Chapel." Among these, are a respectable number of the *Christian Fathers*, and other ancient divines. There is also a fine copy of Walton's Polyglott Bible, and Castell's Lexicon. The Society ask the public attention and patronage to this institution. An increase of subscribers is desired to aid in the accomplishment of the wishes of the Trustees, which are, that their room in Devonshire street, may contain one of the most complete Theological Libraries in the United States. They will gratefully accept any contributions to aid their purpose.

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ANOTHER THEOLOGICAL LIBRARY.

We are happy to learn that another Theological Library, on a still larger scale, is now collecting in Phillips Academy, at Andover, for the accommodation and benefit of the Theological Seminary, lately established and attached to that respectable literary institution. Orders have been sent to Europe for the purchase, to a considerable amount, of a selection of the best classical and other works, for such an institution. We have confidence that a Christian public will cheerfully give their liberal patronage to an institution, which has for its object the education of young men for the sacred and most important work of the gospel ministry. Contributions to this Library will be gratefully received by the preceptor, or any of the Trustees of Phillips Academy, or by Caleb Bingham and Lincoln and Edmands at their bookstores, Nos. 44 and 53, Cornhill, Boston.

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GRIESBACH'S GREEK TESTAMENT.

We are extremely glad to find that proposals are issued for printing at the university press, (Cambridge, Mass.) Griesbach's edition of the Greek Testament, with a selection of the most important various readings. The edition from which the American is to be exactly copied, was published at Leipsick in the year 1805. under the inspection, we understand, of Dr. Griesbach himself, and by its size is intended for common use. We consider the publishers of this small edition as rendering a great service to the studious and pious portion of the community, by placing within the reach of every student and especially of ministers, a pure text and select reading of the Greek Testament.

Dr. Griesbach's accuracy, fidelity, and industry are well known to the learned in every part of Europe. He is a Lutheran by profession, and orthodox it is said in his religious opinions; but he has no where discovered in his few alterations of the received text the slightest bias, or want of impartiality. Marsh, the learned commentator on Michaelis, and now Margaret professor of divinity at Cambridge, loses no opportunity of praising his unwearied labours of more than thirty years in this kind of criticism, his scrupulous exactness, and above all the fairness with which he has quoted authorities, and the unbiassed judgment he has discovered in his decisions on the relative value of readings. But Dr. Griesbach's edition derives a value superior to every other, from the more accurate collation, which has been made in late years of some of the most important manuscripts, from the discovery and examination of many others unknown to Mill and Wetstein, from the aids which biblical criticism has received from the various labours of the learned in the last half century.

It is also proposed, if this commodious edition should meet with the expected encouragement, to publish a supplementary volume, which shall contain an English translation of Griesbach's Prolegomena to his large critical edition, and the authorities, extracted from this, for every departure which he has made from the received text, and for every reading, which, though he has not ventured to insert it in the text, he considers of equal authority to the received. Perhaps also some other treatise or extracts may be added, calculated to awaken a curiosity, diffuse a taste, or promote a knowledge in biblical criticism.

There can be no doubt, that every man who feels a due respect for the sacred oracles, and especially every clergyman who must take them for the ground of his public instructions, will be solicitous to have them in the purest form, in which they can be obtained by the aid of sober and accurate criticism. Nothing is more generally acknowledged, than that the essential facts and doctrines of Christianity are in no degree endangered by the alterations, which just criticism demands in the present received text; and by very few of the various readings is the sense of passages at all affected. It is the glory of this branch of theological study, that it has engaged learned men of the most opposite persuasions in laborious contributions to its success. Among the collectors of various readings and the editors of the New Testament, we find the names of the Romish divines of Complutum, the catholic Erasmus, Beza the disciple of Calvin, Walton, Mill, and Bentley of the Church of England, the mystical Bengel, Wetstein suspected of heresy, Matthai of the Greek church, and the Lutheran Griesbach. With such examples, every Christian who feels a proper respect for the scriptures must wish to have the words of everlasting life, as nearly as they came from the lips of our Saviour, and the pens of the apostles, as it is now possible to obtain them.

This Dr. Griesbach has effected in the opinion of competent judges, far beyond any other editor of the Greek Testament. His edition has been long received as a standard in all the universities of Germany, and it is appealed to with confidence by theologians in England and every part of Europe. The present edition is admirably adapted to common use. We have no doubt, from what we have learnt, that this American impression will be superintended with the utmost care, and we hope, as it is to be printed page for page with the Leipsick edition (in the text of which no erratum, has, we believe, yet been found) that it will rival it in typographical accuracy. The subscribers' price (which is two dollars in boards) for a book of 600 pages, is we think extremely moderate.

That the nature of this edition may be completely understood, we have translated the following passage from the short preface which Griesbach has prefixed.

"Wherever I have altered the common text, as it was edited by Elsevir in the year 1624, I have given the common reading in the margin, that every one may have an opportunity of using his own judgment and choice; for I am not so presumptu-

ous as to wish to obtrude my decision upon the reader. Those variations of my text from the received, which relate only to the order of words without affecting the sense, or which are only differences of spelling, I have thought it unnecessary to note in the margin; but every other variation, however trifling, I have pointed out with the most religious scrupulosity. I have also collected in the margin the most select and valuable, various readings, which differ both from my own and the common text. In selecting them, I have endeavoured to consult the advantage of students in theology; who will find here almost any reading, which may happen to be mentioned in the usual lectures of professors upon the books of the New Testament. But this edition will not be a useless manual to other readers; for it will enable them to discover whether the immense collections of readings which have been made by the unwearied labours of the learned, contain any thing of sufficient importance to the criticism or interpretation of particular passages, to invite to a more careful examination, or consultation of copious critical commentaries. Nay, more, I have not left unnoticed the conjectures of learned men, and the different punctuations of passages, that I may thus open a wider field to students for the exercise of their judgments on subjects of criticism. For the authorities upon which I have determined any reading to be genuine, more or less probable, or utterly inadmissible, I must refer to my large critical edition printed at Halle." [*Anthology.*

THOMSON'S TRANSLATION OF THE SACRED SCRIPTURES.

Proposals are issued by Thomas Dobson, of Philadelphia, for publishing by subscription, A new Translation of the Sacred Scriptures. The Old Testament, from the Greek of the Septuagint; and the New Testament, from the most correct Greek Text; with occasional Notes. By Charles Thomson, Esq. late Secretary to the Congress of the United States.

It is proposed to print the work elegantly, with a good type, on superfine paper, and to have it executed with great care and accuracy.

The whole will be comprised in two large quarto volumes; and to those who subscribe before the printing of it commences, it will be delivered at ten dollars for each copy in boards, to be paid when the first volume is finished. The second volume will be put to press when the first is finished, and will be completed as soon as the nature of the work, and careful attention to accuracy, will admit.

The printing of the work will be begun as soon as five hundred copies, or nearly that number, are subscribed for; but few additional copies will be printed; and should these be subscribed for during the printing of the first volume, the price of such copies will be twelve dollars for each set in boards, payable when the first volume is completed; at which time the subscription will be closed.

Any person subscribing, and paying for nine copies, shall be entitled to receive a tenth copy *gratis*.

DARK DAY.

Huntingdon, (Penn.) Nov. 12, 1807.

Thursday last was the most remarkable dark day that has ever been witnessed by the citizens of this place. The darkness occasioned by the eclipse of the sun in June, 1806, was nothing in comparison to that of Thursday. The court, which was then sitting, tavern keepers, and many private families were obliged to light candles at 11 o'clock in the forenoon, and keep them burning for nearly two hours; the fowls went to roost, and every thing had the appearance of night: Indeed it was the opinion of some, that the court ought to have suspended "the business of the country," as there was every appearance of a sudden termination of earthly affairs, and that they, as well as others, would soon have to appear before a higher tribunal. The morning had been foggy and the atmosphere extremely cloudy, but whether that could have occasioned the darkness at noon, we cannot pretend to say.

FOREIGN.

VARIATION OF THE COMPASS.

Mr. Robertson, in a late communication made to the Royal Society, has related a remarkable circumstance in the history of the variation of the compass. Since 1660, the compass has not varied at Jamaica. It is now what it was in the times of Halley, 6 1-2 degrees east. Of the grants, a map was given upon a magnetic meridian, and the direction of the magnetic meridian remains the same. Since the original grants, new maps, upon new scales, have been constructed, and all of them are found to agree with the first maps in the direction of the magnetic meridian. If the boundary line passed through a forest of marked trees, such trees as are found are coincident with the present meridian. The districts were formerly by the cardinal points, and examined by compass, the lines are found the same. Such well attested facts discover to us how little is truly known of the science of magnetism. And as very much depends upon a full knowledge of the variation, the variation is recommended to every friend of useful discovery.

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Lancaster's new Method of instructing the Children of the Poor.

Mr. Lancaster announces for publication, by subscription, at twelve copies for a pound, an abbreviated account of his newly invented method of instructing the children of the poor. Perhaps one of the most interesting spectacles to be seen at present in or near London, is the Free School of this benevolent man, situated about two hundred yards from the Obelisk, in St. George's Fields.

In this school, nearly one thousand poor children are rapidly taught reading, writing, and arithmetic, by the master, on the plan of Mr. Lancaster, for a total expense not exceeding three hundred pounds per annum. The leading principle of this well regulated and orderly establishment is, that the senior classes teach the junior, and that emulation through every class is excited by rewards and promotion. The methods of teaching are also much simplified; for example, the children learn to read and write the alphabet at the same time, by forming the letters in sand with their fingers, as each letter is successively called by the Monitor; they afterwards learn to read and write monosyllables in the same manner; and the precision and rapidity with which the smallest children perform their operations is very surprising, and highly interesting.

Aided by this plan, the children of the poor may, without exception, be initiated in the first rudiments of knowledge; and we congratulate the country on the prospect of its speedy adoption by the legislature, on the introduction of Mr. Whitbread.

[*Eng. M. Mag.*

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NORWAY.

PHILANTHROPIC ESTABLISHMENTS.

In 1803, Mr. Tank, a merchant of Bergen, bequeathed to that city 60,000 crowns for the foundation and support of a primary school. In 1805, a glover of Odensee, named Kahn, bequeathed his own dwelling house and 50,000 crowns for the establishment of an asylum for orphans, and other destitute children. Mr. Glarup of Copenhagen, in the same year, left legacies for the relief of the poor, and for the support of the school masters of the little island of Gioel.

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EXPORTATION OF BOOKS PROHIBITED BY THE CHINESE.

The Indian Directors, some time since, sent orders to their supercargoes to procure, if possible, some elementary books of the Chinese language, for the use of their College at Hertford. Mr. L'Amiah has been particularly zealous in his endeavours to obtain some books of this description from Pekin, but without effect; for the government, whose suspicions are excited on the slightest occasion, has prohibited their exportation under the severest penalties.

THE "BLACK HOLE," AT CALCUTTA, IN INDIA.

The "black hole," at Calcutta, is proverbial among Englishmen for a place of insufferable torment, on account of the following tragical event. When Surajah Dowlah, in 1756, reduced Calcutta, the English prisoners to the number of 146, of whom Mr. Holwell was one, were confined in the black hole prison. It was about 8 o'clock when these 146 unhappy persons, exhausted by continual action and fatigue, were thus crammed together into a dungeon about eighteen feet square, in a close, sultry night in Bengal; shut up to the east and south, the only quarters from whence air could reach them, by dead walls, and by a wall and door to the north; open only to the west by two windows, strongly barred with iron, from which they could receive scarce any circulation of fresh air.

They had been but a few minutes confined before every one fell into a perspiration so profuse, that no idea can be formed of it. This brought on a raging thirst, which increased in proportion as the body was drained of its moisture. Various expedients were thought of to give more room and air. Every man was stripped, and every hat put in motion: they several times sat down on their hams; but at each time several of the poor creatures fell, and were instantly suffocated or trodden to death.

Before nine o'clock, every man's thirst grew intolerable, and respiration difficult. Efforts were again made to force the door; but still in vain. Many insults were used to the guards, to provoke them to fire in upon the prisoners, who grew outrageous and many of them delirious. "Water, water," became the general cry. Some water was brought: but these supplies, like sprinkling water on fire, only served to raise and feed the flames. The confusion became general, and horrid, from the cries and ravings for water; and some were trampled to death. This scene of misery proved entertainment to the brutal wretches without, who supplied them with water, that they might have the satisfaction of seeing them fight for it, as they phrased it; and held up lights to the bars, that they might lose no part of the inhuman diversion.

Before eleven o'clock, most of the gentlemen were dead, and one third of the whole. Thirst grew intolerable: but Mr. Holwell kept his mouth moist by sucking the perspiration out of his shirt sleeves, and catching the drops as they fell like heavy rain, from his head and face. By half an hour past eleven, most of the living were in an outrageous delirium. They found that water heightened their uneasiness; and "air, air," was the general cry. Every insult that could be devised against the guard, all the opprobrious names that the viceroy and his officers could be loaded with, were repeated, to provoke the guard to fire upon them. Every man had eager hopes of meeting the first shot. Then a general prayer to Heaven, to hasten the approach of the flames to the right and left of them, and put a period to their misery. Some expired on others: while a steam arose, as well from the living as the dead, which was very offensive.

About two in the morning, they crowded so much to the windows, that many died standing, unable to fall by the throng and equal pressure around. When the day broke, the stench arising from the dead bodies was insufferable. At that juncture, the Soubah, who had received an account of the havoc death had made among them, sent one of his officers to inquire if the chief survived. Mr. Holwell was shown to him; and near six an order came for their release.

Thus they had remained in this infernal prison from eight at night until six in the morning, when the poor remains of 146 souls, being only 23, came out alive; but most of them in a high putrid fever. The dead bodies were dragged out of the hole by the soldiers, and thrown promiscuously into the ditch of an unfinished ravelin, which was afterwards filled with earth.

List of New Publications.

THE Columbiad, a poem, in ten books. By Joel Barlow. 1 vol. royal 4to. Illustrated with a portrait of the author, painted by Fulton and engraved by Arthur Smith, and eleven engravings on the following subjects, painted by Smirke, and engraved by English artists. 1. Hesper appearing to Columbus in prison. 2. Capac and Oella instructing the savages in agriculture and the domestic arts. 3. Camor killed by Capac. 4. Inquisition. 5. Cesar passing the Rubicon. 6. Cruelty presiding over the prison ship. 7. Murder of Lucinda. 8. Cornwallis resigning his sword to Washington. 9. Rape of the Golden Fleece. 10. Initiation to the Mysteries of Iris. 11. Final Resignation of Prejudices. Philadelphia, C. and A. Conrad and Co.

Select Sermons on doctrinal and practical subjects. By the late Samuel Stillman, D. D. Comprising several sermons never before published. To which is prefixed a biographical sketch of the author. 8vo. pp. 408. Price $2 bound. Boston, Manning & Loring. 1808.

The Boston collection of sacred and devotional Hymns, intended to accommodate christians on special and stated occasions. Boston. Manning & Loring. Price 62 cents bound.

On the worth and loss of the soul: a sermon, delivered at Ipswich, on a day of prayer, August 4, 1807. By Joseph Dana, D. D. one of the ministers of that town. Newburyport, E. W. Allen. 8vo. 1808.

The 3d and last volume of Boswell's Life of Johnson. 1st American, from the 5th London edition. 8vo. Boston, Andrews and Cummings and L. Blake.

No X. and Vol. V. of Shakespeare's Plays, containing the three parts of King Henry VI. and King Richard III. 12mo. Boston. Munroe, Francis, & Parker.

Self-knowledge: a treatise, shewing the nature and benefit of that important science, and the means to attain it: intermixed with various reflections and observations on human nature. By John Mason, M.A. To which is now prefixed, for the first time in an American edition, Memoirs of the author. 12mo. 75 cents. Boston. Munroe, Francis, & Parker.

A Serious Call to a devout and holy life, adapted to the state and condition of all orders of christians. By William Law, A.M. To which is added, some account of the author, &c. not before published in any of his works. 12mo. $1,25. Boston. E. & J. Larkin.

A Discourse on the Nature, the proper Subjects, and the Benefits of Baptism. With a brief Appendix on the Mode of administering the Ordinance. By the Rev. Samuel S. Smith, D. D. President of the College of New Jersey. Philadelphia. B. B. Hopkins. 1808.

Trust in God. Explained and recommended in a sermon preached with some special reference to the state of the public mind, in the prospect of war; in the Congregational church, Charleston, South Carolina, July 12, 1807. By Isaac Stockton Keith, D. D. one of the pastors of said church. Charleston. W. P. Young.

The Excellency of the Gospel Ministry illustrated. A sermon delivered in Braintree at the Installation of the Rev. Sylvester Sage, November 4, 1807. By Hezekiah May, minister of the second congregational Church in Marblehead. Boston. Lincoln & Edmands.

A Discourse delivered at the Funeral of Mrs. Mary Woodward, Consort of the late Hon. Professor Woodward, March 29, 1807. By Roswell Shurtleff A. M. Professor of Divinity in Dartmouth College. Hanover. M. Davis.

A Sermon occasioned by the death of the Rev. Samuel Foxcroft A. M. First Pastor of the Congregational Church in New-Gloucester, who died March 2, 1807. By Elisha Moseley, A. M. his successor. Portland. J. M'Kown.

A Sermon occasioned by the death of two only children of Philip Hayward, Esq. delivered at Woodstock, Jan. 25, 1807. By Alvan Under-

wood, A. M. pastor of the second church in Woodstock. Hartford. Lincoln and Gleason.

The great question answered; or, the pure doctrines of the cross exhibited and explained. In two parts. To which is added the sentiments of Fenelon on the inward teachings of the Holy Spirit. J. Howe. For sale by S. Etheridge, Charlestown, and Lincoln and Edmands, Boston.

The Religious Repository. Published once in two months. By the New Hampshire Missionary Society. Price 50 cents per annum, 10 cents single. Concord. George Hough.

An account of the several religious societies in Portsmouth, N. H. from their first establishment, and of the ministers of each, to the first of Jan. 1805. By Timothy Alden, jun. member of the Massachusetts Historical Society, and of the society in the State of New York, for the promotion of agriculture, arts, and manufactures. Boston. Munroe, Francis and Parker. 1808.

The Conquest of the last enemy; or, a complete victory over death. A discourse, delivered March 9, 1807, at the funeral of the Rev. Samuel Foxcroft, A. M. late pastor of the Congregational church in New Gloucester. By Jonathan Scott, pastor of the first church in Minot. Charlestown. S. Etheridge. 1808.

An alarm to unconverted sinners, with divers practical cases of conscience judiciously resolved. By Joseph Allein, late minister of the gospel at Taunton, Somersetshire. Charlestown. S. Etheridge. 1807.

The twelfth edition of Rollin's Ancient History is now in the press, two volumes of which are before the public. Boston. Etheridge & Bliss, and S. Etheridge, Charlestown.

Self-Employment in secret, left under the hand writing of the Rev. Mr. Corbet, late of Chichester, has lately been republished by S. Etheridge. Charlestown.

Divine Goodness in Afflictions. Considered in a discourse delivered August 9, 1807, communion day, to the West Church in its widowed State, and also to Mrs. Crocker, a Member thereof, and her Children; it being Lord's day after the Interment of her Husband and their Father, Capt. John Crocker, who died of a cancer. By Jotham Waterman, A. B. V. D. M. pastor of the east church in Barnstable. Boston. Lincoln & Edmands. 1808.

WORKS IN THE PRESS.

Mr. Charles Pierce of Portsmouth, New Hampshire, has put to press and will speedily publish, Religious Cases of Conscience answered in an evangelical manner at the Casuistical Lecture, in Little St. Helen's, Bishop-gate-street. By S. Pike & S. Hayward. To which is added, the Spiritual Companion, or professing Christian tried at the bar of God's word. By S. Pike.

Isaiah Thomas, jun. of Worcester has in the press the following works:

The complete works of the late Rev. Jonathan Edwards, President of the College of N. Jersey. This work will be comprised in eight octavo volumes; it is publishing on an entire new type, and fine wove paper.

Whiston's genuine works of Flavius Josephus, the learned and authentic Jewish historian, and celebrated warrior. This work will be published in three octavo volumes, from the last Edinburgh edition, printed in 1804.

Schrevelii's Greek Lexicon. This work will be completed in the course of the winter.

Brown's Genuine Dictionary of the Holy Bible; containing an historical account of the persons; a geographical and historical account of the places; a literal, critical and systematical description of other objects, whether natural, artificial, civil, religious or military; and the explanation of the appellative terms mentioned in the writings of the Old and New Testament; the whole comprising whatever is known concerning the antiquity of the Hebrew nation and church of God—Forming a sacred commentary; a body of Scripture history, chronology, and divinity; and serving in a great measure as a Concordance to the Bible—in two volumes. This valuable work has just been printed in Edinburgh under the immediate direction of Mr. Brown's sons, and has many valuable additions and corrections made by the Author previous to his death. A sketch of Mr. Brown's life is prefixed to this Edition.

Obituary.

Character of Deacon John Larkin, of Charlestown.

Who died December 14th, 1807, in the 73d year of his age.

The religious character of this good man was formed on the model of the Holy Scriptures. With this sacred volume he was familiarly conversant; and large portions of it, judiciously selected, were treasured up for constant use in his memory. He religiously made the glory of Christ the end, his grace the principle, and his word, the rule of life. His faith was sound, and according to godliness. It was firmly built on the apostles and prophets, Jesus Christ himself being the chief corner stone. For this faith he was a sincere and uniform advocate. By this faith he walked through life, and it cheered and comforted him on the bed of death. The love of Christ was his most delightful theme; often would he dwell upon it with tears of affectionate delight. The ordinances of God's house were refreshing to his soul. Sacramental seasons were peculiarly precious to him, and were improved as fit seasons to minister liberally to the poor of Christ's flock. Few characters could with more sincerity adopt the language of the Psalmist: "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord." He was a constant and very devout worshipper in the sanctuary of Jehovah, till prevented by that sickness which terminated his pious and useful life. He was a man of prayer. The morning and evening sacrifices in the family and in the closet were punctually and devoutly offered. In these duties he was ardent and tender. He poured out his soul before God. The interests of the Redeemer's kingdom lay near his heart, and its prosperity ever gave him delight.

God was pleased to crown his honest industry with success, and to bless him with the means of being useful to those relatives, who were in a degree dependent on his charitable care, to the church and to the poor; and this talent he conscientiously aimed so to improve, in his life and by his last will and testament, as that he might give to God a good account of his stewardship. He has left that good name behind him, which is better than precious ointment. In his death his family and numerous relatives have been deprived of one, who was deservedly very dear to them; this church of a respected and venerable officer and pillar; the writer of this tribute of respect, of a very dear and faithful friend and parishioner; the poor of this church and of the town, of a liberal benefactor; the religious world, of a member deeply concerned for its welfare, and his country of a warm-hearted and very sincere patriot.

But we have to be thankful, that he lived to bear fruit in old age, and that he went peacefully to his grave, like a shock of corn ripe for the harvest. Warned of his approaching departure, he deliberately set his house in order, and prepared to meet death with composure. Few Christians have ever been more highly favoured in the closing scene of life, than this pious servant of God. His last sickness was not painful, and he was surrounded with every thing his heart could desire, or enjoy. Death advanced toward him by slow and regular steps. He clearly espied him at a distance, but he beheld in him nothing terrible. He knew that his Saviour had disarmed him of his sting, and that through Christ strengthening him, he should conquer when he fell. Conscious that he could say, "For me to live is Christ," he could without wavering add, "and to die is gain." He was favoured with a constant serenity of soul. In one of his last seasons of private devotion, he had some peculiar and ravishing tokens of the divine love and favour toward him. His dying observations were striking and useful, and will be

long remembered by those beloved relatives and friends, who heard them. When he retired to his chamber for the last time, but a few days before his death, he told the writer, with the utmost composure, "This evening I expect to go into my chamber, never to leave it till my body shall be carried thence for burial." At another time, he said, "I feel that the earthly house of this tabernacle is dissolving, but blessed be God, I trust I have a building of God, an house not made with hands eternal in the heavens." The writer witnessed the death of this good man, and never did he behold such a scene of mingled sorrow and joy. There was nothing in it ghastly or awful. Not a limb was convulsed, nor a feature of the face distorted. A smile of joy even beamed on his dying countenance. Closing his own eyes, he sweetly fell asleep, not to wake again till the resurrection.

Such are the fruits of a pious life. Such the death of a Christian. "Mark the perfect man and behold the upright, for the end of that man is peace." Where now is the spirit of this departed saint? With whom is he associated? What is his employment? Were he now from the blest abodes, to address us, who lament his departure, he would say, "Weep not for me, Oh my friends, weep for yourselves; prepare to meet your God. Live to and for Christ, while you live, and your death shall be everlasting gain."

Sketch of the Life of the Rev. Alexander Mc Lean, who died at Newcastle, (Maine) January 11, 1808, *in the* 64*th year of his age.*

The Rev. Alexander McLean was born in the Island of Skey, (Scotland) educated at the University of Aberdeen, and introduced into the ministry in his native country. In the year 1770 he came to America, and was settled as a gospel minister in the town of Bristol, (District of Maine) in 1773. About 1798 he gave up his charge in that place, and spent seven or eight years as a missionary in the destitute parts of Maine, under the direction of the Society for propagating the gospel. And such was his diligence, zeal and fidelity, as a missionary, that he was employed by that highly respectable Society, until his bodily infirmities rendered him unable to serve them any longer. He languished under a complication of disorders for more than a year and a half; but the dropsy finally became the predominant complaint, and ended the struggle.*

He was a man of strong mental powers, and of extensive information; of a robust constitution, which was literally worn out; hasty in spirit, but generous and sympathetic; reserved, and to strangers rather forbidding, in his manners, but very sincere and faithful, as a friend.

He had his imperfections; but many of the Christian graces shone with lustre in his life; especially under the heaviest afflictions. Indeed it may be said, that as a good man, "his praise is in all our churches."

It appears, that he was the subject of a gracious change of heart about the time he came into this country. Before this experimental acquaintance with the gospel he was attached to the Arminian sentiments, and opposed to the doctrines of grace; but, from this time, he was led into a better understanding of the gospel. His understanding being enlightened by the Holy Ghost, and his heart reconciled to God's character, he became a thorough Calvinist in sentiment, and considered the doctrines of grace, as the grand charter of his salvation. Renouncing all dependence on his own righteousness for acceptance with God, he placed his entire dependence on the perfect righteousness of Jesus Christ, who is exhibited in the gospel as the only propitiation for sin. And being confident that Jesus was able to keep what he had committed to his care, he expressed a hope full of immortality, and appeared willing to depart and be with him.

In preaching he used great plainness of speech, reproved with author-

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* *At the request of a respectable number of the inhabitants of Bristol, the remains of the Rev. Mr. Mc Lean were removed from Newcastle, and deposited among the people of his former charge, who still loved him.*

ity, proclaimed the terrors of the law, and published the glad tidings of the gospel. He was discriminating in his preaching; dwelt much on the peculiar and leading doctrines of the gospel, and was ready to contend for the faith once delivered to the saints, when he saw the enemy endeavouring to overthrow it. He considered the doctrine of Christ's real divinity, as fundamental in the gospel scheme of salvation, maintained the doctrine of man's total moral depravity, and insisted that he must be born of the Spirit of God, that he must repent, and believe, and bring forth the fruits of righteousness. And though he discarded all idea of our being justified by works, and contended, that we must be justified by faith without the deeds of the law, yet he did not fail to enforce the authority of the law, as a rule of life, and to require, that those, who believe, should be careful to maintain good works.

As a missionary he was abundant in labours, took great delight in his work, and "endured hardness as a good soldier." He preached the gospel to very many, sowed the good seed over a very extensive field; and we ardently hope, that those, who have heard him, will remember how he has spoken unto them in the name of the Lord, and hold fast the truth; and that the good seed, which he has sown, will spring up and bring forth much fruit.

"The places that knew him will know him no more." He has kept the faith, has finished his course, and entered, (as we trust) into the joy of his Lord. Them that sleep in Jesus will God bring with him. May many of those, to whom our highly respected friend has spoken in the name of his divine Master, be of that number, and constitute his crown of rejoicing in that day. And may all that enter on missionary ground tread in the steps of this man of God, and be "followers of him, even as he was of Christ Jesus our Lord," "who went about doing good."

CHARACTER OF REV. GIDEON HAWLEY.

THE Editors have expected for some time past a particular account of the life and character of this eminent and faithful servant of Jesus Christ, for the Panoplist. They still expect it. In the mean time they give the following extract of a letter, written immediately after his death, which has been hitherto delayed, in hope of a fuller account.

October 12, 1807.

"REV. AND DEAR SIR,

You have doubtless, by the public papers, been informed of the departure of Father Hawley, I trust to a better world. He expired on Saturday the 3d inst. I visited him on the Tuesday preceding. He appeared perfectly rational and tranquil. Speaking of his approaching dissolution, and his prospect of futurity, he observed, "I have hope of acceptance, but it is founded wholly on *free and sovereign grace*, and not at all on my own works. It is true my labours have been many; but they have been so very imperfect, attended with so great a want of charity, humility, &c. that I have no hope in them as the *ground* of my acceptance." He expressed his regret, at the same time, that so many of our modern preachers failed in pointing out so clearly, as they ought, the distinction between *grace and works*. His expression was, that "they so *jumbled them together*, that it was almost impossible for common hearers to understand them." He added, "you know I was always a Calvinist." Have you not observed, Sir, that those, who have been, while in health, advocates for the doctrines of grace, in a general sense, have been more explicitly and decidedly so, in the near view of death? I think I have. He expressed an affectionate concern for his people, and his hope that the Society would not forget them."

Died, suddenly January, 1808, *the Rev. Dr. William Linn, late one of the ministers of the Reformed Dutch Church, in the city of N. Y. aged* 55 *years and* 11 *months.*

FEW ministers have attained such a high standing in society as he possessed before disease broke his strength, and impaired his activity. God had every way fitted him for

eminent usefulness. His natural talents were excellent, his acquired knowledge was truly respectable, his disposition amiable. He appeared at first view to be reserved and rather austere; but a farther acquaintance removed this impression and discovered the man. He was fond of society, especially in the last of his days, and was well qualified to shine in it. His great excellence, however, was in the pulpit. Long will he be remembered by those who have sat under his stated ministry. He had a happy faculty of expressing himself in his discourses with plainness and neatness, beyond any one the writer of this has ever heard. His eloquence, with a few exceptions, was natural, impressive and commanding. At times, he had too much vehemence in his manner. His subjects were generally practical. He exalted the Saviour and directed sinners to his Cross as their only refuge. He seemed to feel the importance of his work, and dealt faithfully with the souls of his hearers. His exhortations were earnest, pathetic, persuasive and alarming. He was peculiarly fitted for convincing the sinner, and urging him to flee to Christ. His ministerial career he commenced in the Presbyterian church. During the revolutionary war he was a chaplain in the army, and ever since has been a true friend to his country. A few years after the peace he connected himself with the Reformed Dutch Church, and settled in the city of New-York. Indisposition finally constrained him to resign his pastoral charge. The church of Christ, and society at large, have few men like him to lose. As long as health permitted, he devoted his talents and time to the service of that cause which he early espoused; a cause which lay near to his heart; which he loved. His complaints were considered in a great measure as ideal by his numerous friends; but his death has proved the contrary. It is probable he has felt more than he wished to declare. He is gone; we shall see him no more; hear him no more on this side of eternity. His memory, however, will be ever dear to all who were favoured with his friendship, as well as to those who were allied to him by the ties of nature. One who knew him well, and has long been an intimate in his family, pays this feeble but sincere tribute of respect and affection to his merits.

Ordinations.

Ordained October 14th, 1807, at Dartmouth, Rev. Daniel Emerson. Introductory prayer by Rev. Oliver Cobb, Rochester; sermon by Rev. Eli Smith, Holles, N. H.; consecrating prayer by Rev. Mase Shepard, Little Compton; charge by Rev. Curtis Coe, Missionary from M. M. S.; fellowship of churches by Rev. Isaiah Weston, Fair Haven; Concluding prayer by Rev. Caleb J. Tenny, Newport.

At Lexington, Jan. 30, 1808, Rev. Mr. Avery Williams. Introductory prayer by the Rev. Mr. Gile, of Milton; sermon by Rev. Dr. Kendal of Weston; consecrating prayer by Rev. Mr. Marrett of Burlington; charge by Rev. Dr. Cushing of Waltham; right hand by Rev. Mr. Fiske of West-Cambridge; and concluding prayer by Rev. Mr. Stearns of Lincoln.

TO CORRESPONDENTS.

Our Correspondent on the subject of a General Association shall be heard in our next. Also others, whose communications are received and approved, as fast as our pages will admit.

Errata.—In No. 8, for Jan. page 357, line 19 from top, second column, for *threatened* read *treated*.